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AN ESSAY

TOWARDS A

HISTORY OF HEXHAM:

IN THREE PARTS:

ILLUSTRATING ITS

Ancient and its Present State,

CIVIL AND ECCLESIASTICAL ECONOMY,

ANTIQUITIES AND STATISTICS,

With Descriptive Sketches

OF THE

SCENERY AND NATURAL HISTORY

OF THE NEIGHBOURHOOD.

BY A. B. WRIGHT.

"Bright records of a better day,
"Aged—but sacred from decay—
"Still in your stately forms reside,
"Of ages past the grace and pride."
Kornet.

ALNWICK:

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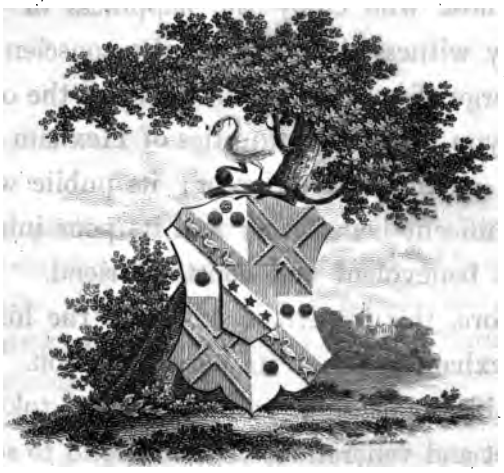

TO THE

REV. ROBERT CLARKE, A. M.

Lecturer of Hexham,

Member of the Newcastle Antiquarian Society, &c.

SIR,

This little volume owes so much to you, that I know no more appropriate acknowledgment than to request your acceptance of the book itself. I do not solicit this favour for the usual purpose of a dedication, to praise the virtues that do honour to your heart, or the talents and acquirements that adorn your mind.

Let those who enjoy the happiness of your society witness the one, and the conscientious discharge of your sacred duties attest the other.

In you, Sir, the antiquities of Hexham have found a skilful investigator; its public works a munificent benefactor; and its poor inhabitants a benevolent and constant friend. You, therefore, this imperfect sketch of the history of Hexham seeks as its natural patron. Too insignificant to claim your notice as a token of respect and veneration, yet too proud to solicit protection from any but the public. Accept it, Sir, as the tribute of justice; as the unvarnished account of those monuments of antiquity that you have endeavoured to preserve, and the simple record of those rights which you have struggled to defend.

That health, happiness, and temporal prosperity may gently lead you to eternal felicity, the late though sure reward of your continued exertions for the good of your fellow-creatures, is the cordial and respectful wish of

THE AUTHOR.

PREFACE.

THAT portion of the county of Northumberland, which at an early period received, and still partially, though improperly, retains the name of HEXHAMSHIRE, possesses many and uncommon claims to notice.

Its church was the third in point of time which was built of stone in these kingdoms, and the first of that nature in the present county of Northumberland. A portion of the original edifice has outlived the ravages of 1150 years! and the succeeding church, which has risen on its ruins, stands in venerable majesty, still dedicated to the service of God, and but little altered or impaired by seven centuries of wasteful revolution.

Within its walls repose the ashes of men who were venerated as the lights of an otherwise dark and gloomy age; and some names and objects, sanctified to the greater half of Christian Europe, owe their origin to the church of Hexham, or contribute to the venerable interest it inspires.

The immediate neighbourhood was deemed sacred, and endowed with numerous privileges, of which the most important was the right of

sanctuary. The historian will remember and the philosopher will inquire how far the Northumbrian character has been affected by the long continuance and frequent use of this extraordinary right in the distracted periods of its history.

The territory of Hexhamshire, including the three parishes of Hexham, Allondale, and St. John Lee, claims the notice of the historian as a separate bishopric, and as an isolated portion of the archiepiscopal see of York; as the manor of Wilfrid of Ripon, John of Beverley, Cardinal Wolsey, and Sir Christopher Hatton. Within this territory the spirit of independence resisted the power of the Norman, and withheld from him the proud name of conqueror; and within this territory was decided, as far as it concerned the north of England, the important contest of the rival roses. These and many other recollections, while they prepare the reader to expect much interesting matter in a professed history of Hexham, will remind him of the difficulties of the undertaking, and solicit his indulgence for the author. Much might be said to strengthen his claim to that indulgence; but the task was not blindly undertaken, and to judge of its accomplishment is the privilege of the public, to whose judgment it is now respectfully submitted.

The early importance, frequent destruction, and still reviving consequence, of the town of

Hexham, its gradual progress through the many ages that have succeeded its establishment, its trade and the improvement of which it is capable, will not escape the notice of the political economist; while the many curious facts in the natural history of its neighbourhood, its climate, and the state of its agriculture, are objects of equal interest to the lover of natural science.

Every thing that has been written on the subject, and possesses the least claim to repetition, will be found in these pages. The author has often found it necessary to differ materially from those who have gone before him; but he trusts the candid reader will believe, that while he has refused implicit deference to authority, he despises the vanity of suggesting alteration where truth has not previously detected error; and he ventures still farther to hope that the most interesting part of the volume will be found to be that which is now for the first time made public.

The author's thanks are eminently due to those gentlemen whose situation afforded them an opportunity of obliging him with information on his subject, and who have all with so much goodness met his wishes. Amongst so many to whom he is thus indebted, it might be invidious to select one; but one he could mention, were he permitted to name him, to whom he is more particularly obliged, not only for

many useful hints, but for much valuable information, for the use of several curious and interesting works, and, above all, for his careful revisal of the whole volume, and his more than friendly interest in its success. His pardon is still to be obtained for the vanity which would connect his talents and character with such a trifle as the present.

From all this it will be seen how small a portion of the work, except its errors, belong to the ostensible author; and how small must be his share of interest in the censure or the approbation which it may excite.

CONTENTS.

Abbey, 62, 165, 187. Its importance, 168. Fate of its superiors, 198
Abbey Gate, 20, 182
Acca, 169. Flees from his see, 171. His sanctity and miracles, 172
Agates, 214
Alcmund, 173, 174
Axelodunum, 10
Ayden Castle, 210

Back Street, 18
Bailiff, 108
Banks, 31, 32
Battle Hill, 17
..... of Hexham, 191
Beaufront, 211
Bells, 100—103
Birds, 215
Bishopric founded, 155. Removed, 178—180. Attached to York, 15, 181, 182
Blanchland, 209
Bloodstones, 214
Bond, curious, 115
Boundaries, 15, 16
Breweries, 27
Bridges, 207, 208
Broad-gates, 18
Brunton, 212
Bywell, 211

Carriage, 29, 30
Castle Hill of Warden, 205
Cathedral, present state of the, 61. Date of the, 134. Ancient grandeur of the, 141. Restoration of the, 186
Catholics, 56
Charities, 232
Chipchase Castle, 210
Choir, 72
Church, state of the, 52, 230
Churches now destroyed, 147
Climate, 13
Clock, 102
Coaches, 29
Coals, 12, 214
Cockshaw, 21
Corbridge, 209
Courts, 104—107
Crosses, 16, 17
Cuthbert at Hexham, 156

David, King of Scots, at Hexham, 190
Death's Dance, 69
Derwentwater, Earl of, 201, 211, 212
Destruction of the town, 177
Dilston Hall, 211
Dispensary, 37
Dissolution, 198
Division of the Common, 117
Divisions, 14, 15
Duxfield, 196

Eadbert, 176
Eata, 155—157
Education of the poor, 42
....., state of, 50
Effigies in the church, 127
Epiacum, not at Hexham, 129
Ethelbert, 176

Fairs, 30
Fell Clay, 26, 214

Fenwick Tower, 211
Fishes, 213
Fore Street, 18
Fossils, 13, 214
Freed-stool, 146
Freestone, 214
Frethbert, 173

Gardens, 13, 14
Gate, local meaning of, 19
Gilligate, 19
Gloves, 25
Grammar School, Charter of, 43, 224. Statutes of, 226. Succession of Masters, 229
Grey, Sir Ralph, fate of, 195

Halgut, 11
Halton Tower, 211
Harvests, 14
Hats, 26
Haughton Castle, 210
Headred, 176
Hedges, 14
Hencotes, 17
Hermitage, 212
Hextol, 11
Holy Island, 50, 117
Houses, number of, 22
House of Correction, 109

Independents, 59
Inns, 28
Inscriptions, 71, 101, 111, 121, 124
Invasion by the Danes, 176

John of Beverley, 157

Lancastrian Lords, fate of the, 194, 196
..... Forts, fate of the, 195
Land Tax, 22
Langley Castle, 210
Lead, 214
Lectureship, 55, 230
Libraries, 31
Lime, 12, 214
Lindisfarn created a Bishopric, 156

Manor, 104—106
Manufactures, 25
Marbles, 214
Markets, 30
Marl, 12
Measures, 31
Medicinal Waters, 214
Methodists, 59
Mills, 28, 171
Monastery, 185—187

Name, 9, 10, 119
Natural advantages, 215
Neighbourhood, 204

Oker, 26
Old School, 43, 63, 117
Ovingham, 210

Parish Church, 52
Pilgrimage of Grace, 198
Plants in the vicinity, 242
Poor-House, 34, 35
..... Rates, 24, 33
..... Support of the, 33
Pope's Legate at Hexham, 188
Population, 23, 24
Presbyterians, 57
Priest-popple, 17
Printers, 31
Prior John, life of, 222
..... Richard, life of, 223
Priory burned, 190
Priory, its possessions, 235
Prison, 110
Property, annual value of, 24
Prudhoe Castle, 210
Pudding Row, 19, 117

Queen's Cave, 193
Queen Margaret's adventures in the Forest, 192

Radcliffe, Colonel, 212. Letter to his wife, ibid.
Ranters, 60
Rebellion of 1715, 201
Reformation, 197
Rental, 24
Richard made Prior, 190
Richardson, life of, 221
Riot of 1761, 113, 202
Roman Remains, 120, 205
Ropes, 27

Sanctuary, 16, 145
Seal, 20, 62
Sessions, 106
Schools, 43—50
Screen, 68
Shops, 31
Shrine, 78
Situation, 11
Skinner Burn, 18, 117
Society, 115, 196, 200
Soil, 12
Somerset beheaded, 194
'Spital, 212
State of Morals, 112
..... the Church, 52, 230
Statutes, 45, 226
Steam Engine, 27
St. John Lee, 209
St. Oswald's, 209
Streets, state of the, 113
Stuarts, popularity of the, 201
Succession of Bishops, 177

Tanning, 26
Termination of the See, 176
Theodore divides Northumberland, 156
Thurstan, 187
Tilberd, 176
Tilbert, 175
Town, plan of the, 17—21
..... origin of the, 119
..... Hall, 107
Trades, 107
Tweddell, life of, 216

Urns and other remains, 205

Villages, Halls, &c. in Hexhamshire, 239
Visit of Stukeley and Gale, 121

Wade at Kingshaw Green, 202
Wallace's protection of Hexham, 190
Walwick, 211
Water, supply of, 114
Waters, 213
Weaving, 27
Whetstones, 214
Wilfrid made Archbishop, 139. Obtains Hexham, 141. His grandeur, 148. His exile, 154. His excommunication, 160. Character and Death, 135, 163.
Woods, 14, 215
Woollens, 27

Youth of Hexham, their valour, 189

Reference of the Plates.

1. South front of the Shrine and the supposed Tomb of Prior Richard, P. 78.

2. INSCRIPTIONS. On the former bells, P. 140. On the Screen, 71. On the Tomb of Malerbe, 64. On an oak Mantlepiece in the Old Tower, 111.

Errata.

P. 27, l. 5, for *W.* read *John*.
P. 51, l. 3 from bottom, for *Dowlais* read *Dowlais*.
P. 48, l. 12, for *T. R.* read *T. W. Beaumont, Esq.*
P. 54, l. 9, for *Richard* read *Robert*.
P. 57, l. 6, for *is* read *are*.
P. 60, l. 17, for *Hine* read *Fine*.
P. 78, l. 6, for *azure* read *green*.
P. 89, l. 3, for *secluded* read *excluded*.
P. 90, note, l. 1, for *Sir John* read *Colonel Fenwick*.
P. 121, l. 9, for *Joseph* read *Thomas*.
P. 214, note, l. 6, for *Bole* read *Bale*.

THE

HISTORY OF HEXHAM.

PART I.

Present State.

CHAP. I.

NAME—SITUATION—SOIL AND CLIMATE—DIVISIONS, CIVIL, ECCLESIASTICAL, AND CUSTOMARY—BOUNDARIES AND EXTENT—PLAN.

HEXHAM overlooks the course of the brooks Hextol and Halgut and their junction with the Tyne. Hence have been imposed the various names of *Hutoldesham*, *Hestoldesham*, and HEXTOLDESHAM;[1] *Hagustald*, *Hangustald*, and HALGUTSTAD. *Richard of Hexham*, in the place of *Hextol*, uses the Danish word *Hestild*; all the other variations of the name preserve one uniform and simple meaning, which, in the pictorial language of our Saxon

[1] Which the Normans contracted into HEXHAM or HEXAM. In some deeds granted after the conquest it is written EXAM, and this mode of spelling the word may be found in acts of parliament, &c. as late as Edward III.

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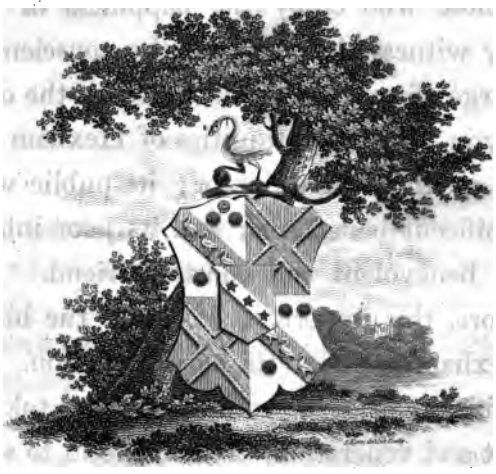

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The early importance, frequent destruction, and still reviving consequence, of the town of

in the same language—a combination of high antiquity and yet in common use—were to dispute what was and is, to prove what might have been.

The *Hextol* is now called the *Cock-shaw-burn*, from the name of the suburb through which it flows: the Halgut is, for a similar reason, called the *Cow-garth-burn:* the name *Seal-burn* is common to both, from the *Seal* or *priory* ground, which spreads between them.

Hexham is seated on an eminence, rising boldly, but not ruggedly, from the low flat formed by the depositions of the Tyne. It overlooks a beautiful vale, through which that noble river sweeps majestically, and from which, on either side, rise irregularly-wooded banks; the heights crowned with castles and towers, the slopes dotted with villas and farms, and the levels—rich in cultivation or covered with verdure,—are occasionally adorned with the modest turret of a village church, peeping above the clustered roofs

"Of flaunting tile or sober thatch."

What such a tower is to one part of the landscape, Hexham is to all, from every point of view in which it is a feature. The Donjon of an ancient fortress, overlooking all things, every where visible;—the queen of the vale, giving honour and receiving tribute, repaying the borrowed beauties of the surrounding scenery with her own;—springing from gardens, skirted with

fruit-trees, and combining romantic beauty with the deeper interest of antiquity. Hexham is distant from London 299 miles, west of Newcastle 20 miles, and 1 mile below the confluence of the Tynes, at Warden.

The soil is either *alluvium*, deposited by the river; or *waste*, reclaimed from the forest ground. The former exhibits a high degree of cultivation; the latter is still in a state of progressive improvement. The substratum in that is a large, round, stony gravel; in this it is generally a cold, moist, and unretentive clay. The supersoil is a fine sharp loam, six feet deep in the vale and growing gradually thinner, till on the sides of the hills it almost discovers the clay. Here the thin soil "is covered with poor grasses, and in many places with heath."[2] Of this the greater part is stinted common, and absolutely unimproveable. The drill husbandry is very generally employed in the culture of turnips;[3] with corn, however, it is rarely used. Coals and lime are both within the distance of three miles. Marl is not used. Mr. Wallis asserts (vol. i. p. 34, 35.) that "clayey marles which effervesce in nitrous acid are found at *Westwood* near *Hexham*," and the assertion is quoted by the accurate and elegant writer of the twelfth

[2] Beauties of England and Wales, vol. xii. p. 25.

[3] "Turnips are but lately introduced into Tyne-side." Mack. and Dent's Hist. North. vol. i. ed. 1811.

volume of the *Beauties of England and Wales*, p. 28.—Against such respectable authority we should not dispute a fact which could not be easily disproved; in this case, however, *non est inventus* is the simple answer. But to strengthen the evidence of our own observation, we are assured that no such discovery has been made either by the present or the late holder of the farm of Westwood. And an intelligent and scientific farmer, the present bailiff of the estate of which it forms a part, a native of the very spot, and aware of the assertion, avers, that, from the nature of the soil, no such deposition could be formed there. [1]

The climate is temperate and healthy, milder and earlier than that of any other part of the county. Many warmth-loving exotics flourish here as in their native air, and the indigenous *Flora* is extremely rich and varied. Gardens,

[1] "Just under the hill before the farm-house at *Westwood* near Hexham, is a friable white *marle*. It was only lately discovered in making a cut for a fence. It was in a kind of bog; the stratum *three yards thick;* great number of shells of the water turbo, or whilk, immersed in it. It is unctuous, and cuts through with a shiney surface; colours the hands; diffuses in water freely, and is very gritty. Dry, it is powdery and rough. It effervesces in *aqua fortis*. In the fire it acquires a considerable hardness, and a duller colour. It is little used as a manure, lime being had in great plenty in the neighbourhood." Wallis, vol. i. chap. 3. p. 35. Mr. Wallis probably wrote *West-Boat*, not *West-Wood*. In the same vol. chap. 6. p. 110. is the following passage. "An Antler of a Roe-deer was found *three yards deep* in *marle* at the *West-boat-farm*, near *Hexham*, under the mount before the house." We beg to call the attention of our agricultural readers to this subject.

nurseries, and shrubberies, are numerous and extensive. There is much natural wood; many stately and venerable trees; [5] and plantations are as common as they are flourishing: indeed the woods are in general young, and interesting more by promised than by present value. The hedges, particularly where the aspect is to the south, are remarkably luxuriant. The exertions of industry keep pace with the encouragement afforded by nature and circumstance, and it is well said that in the vale of Hexham "the harvests are the earliest, [6] its trees have the richest foliage, and its landscape is the most diversified and interesting, of any in Northumberland."

The whole of that district called *Hexhamshire*, once an episcopal see, and long enjoying the privileges of a county palatine, is now included in the parish of Hexham, in the south division of Tynedale Ward; and in *civil matters* is considered an integral part of the county of Northumberland, to which it was attached in the 14th year of the reign of Elizabeth. Its peculiar privileges, which, having long outlived

[5] In the absolute malice which appears at one time to have prevailed against trees—a rage which a few centuries ago had almost denuded Northumberland—it is a consolation to find that the last oaks of Hexham Forest are still permitted to exalt their "High tops *bald*, of dry antiquity."

[6] Beau. Eng. and Wales, vol. xii. p. 26.——"Corn harvest, near Hexham, frequently begins the first week in August." Mack. and Dent's Hist. North. vol. i. This assertion is only applicable to certain patches of ground, the general harvest is much later, even in the earliest seasons.

the *see*, had been abridged in 1413, and overthrown 27th Henry VIII. were now finally abrogated.

The bishopric of Hexham was early instituted, and of short duration. It continued independent little more than a century and a half, and was afterwards attached to Lindisfarn, with which it was annexed to Durham. In a fit of royal displeasure it was severed thence and given to York. Here it has remained undisturbed since the reign of Henry I. gradually sinking into insignificance and oblivion; and the poor remains of all its grandeur—Hexham Church and Whitley Chapel in Hexhamshire—are still peculiars of the see of York; and, in *ecclesiastical affairs*, are under the jurisdiction of his Grace the Archbishop.

The parish of Hexham includes five *customary* divisions. 1. Hexham, 2. the west quarter, 3. the high, 4. the middle, and 5. the low quarters of Hexhamshire. Each of these is a separate township, supporting its own poor. The township of Hexham is subdivided into four wards. Market-street ward, Priest-popple, Hencotes, and Gilligate wards. There are eight constableries, one for each quarter of the shire, and one for each ward of the township.

The river Tyne is the northern boundary of the parish of Hexham, along its whole extent dividing it from the parish of St. John Lee. On the south the county of Durham is its

boundary. The parishes of Corbridge, Slaley, and Shotly, border it on the north-east, east, and south-east. And on the west the parish of Allondale and the chapelry of Haydon Bridge in the parish of Warden are its boundaries. Its figure is an irregular oblong, in its greatest length 12 miles, and about 5¾ miles in its greatest breadth.[7] The boundaries of the township are those of the parish to a limited extent on the north, the east, and the west. On the south it is bounded by the low and west quarters of Hexhamshire.

The boundaries of the *Sanctuary* are peculiarly marked. At unequal distances from the town in the direction of each cardinal point, a pedestal is sunk in the ground as a socket for a small cross.

Of the south cross every trace is now entirely lost. Of that on the west the memory is preserved and the site pointed out by the name of the *Maiden Cross Fields*, in which it stood, about a quarter of a mile from Hexham, on the Carlisle road. The boundary on the east is perfect, and stands at about the same distance on the way to Corbridge, surrounded by the

[7] "In length from the highest parts of the high quarter, or the sources of the river Derwent, to the West Tyne, or lowest parts of the west quarter, about *seventeen miles*. In breadth at the north end, from Dilston Park to the west side of Hexham Common, about six miles." Mack. and Dent's Hist. vol. ii. p. 346. See in illustration of the text—Fryer's Map of Northumberland, 1820.

White Cross Fields. The northern boundary still exists in an imperfect state, behind a hedge, a few yards above the Aycombe turnpike gate, on the way to Alnwick. The knoll on which it stands is called the *Cross Bank*, and is distant from Hexham 2¼ miles. The purpose and antiquity of these curious remains will be found in their proper place.

Hexham is, like most ancient towns, irregularly built. It has never been walled, and it is hardly possible to reduce it to an intelligible figure, so as to aid description by pointing out resemblance. *Priest-popple*,[8] the *Battle Hill*, and *Hencotes*, form one long and handsome street, stretching with a gradual ascent from east to west. This street is formed along the present road from Newcastle to Carlisle, and lies on the south side of the town immediately under the *fell*, or rising ground. The houses

[8] Thurston the successor of Archbishop Thomas gave to the canons of the abbey among other matters—*a part of Hexham*, viz. *where now their own officers and servants dwell.* Prior Richard's Hist. book 2. chap. 11. Hence the name Priest-popple. Mr. Wallis, vol. ii. p. 91. gives another but very similar derivation. The Battle Hill appears to have received its name in one of the conflicts with the Scots, probably under David, in 1346. Mr. Wallis does not mention this street at all; it was therefore very probably imposed after the riot of 1762. "*Hencotes* is the place where the poultry belonging to the priory were kept, to which it owes its name." Wallis, p. 91. Far from being satisfied with this etymology, we cannot suggest a better. How fond must the monks have been of conventual purity and propriety! the hens kept at one end of the town and the cocks at the other! for surely Hencotes and Cockshaw bear some relation to each other.

are generally good, many handsome, but most of modern date. The *Skinner Burn*, formerly *East Burn* and anciently *Bondgate*—opens from the *Battle Hill* towards the south, and climbing the *fell*, forms the entrance to the town from Hexhamshire. The *Broad Gates* and one or two smaller alleys branch out in the same direction. In these lanes are several ancient houses, but they are generally the dwellings of the poor. From the *Battle Hill* likewise diverge parallels called the *Fore* and *Back Streets*; Both are narrow, and each in length about 160 yards; they open to the Market-place. *Fore Street*, anciently called *Costeley Row*, is tolerably well built and has some good shops. The ancient name of the *Back Street* is *St. Mary's Gate*, or, *Chare*, from the dedicatory of the ancient parish church, some of the ruins of which still distinguish it. The *Market-place* is of an irregular figure approaching to a square, in length about fifty yards and in breadth thirty. Its west side is formed by a screen of houses deforming and partly concealing the church. Its east and smallest side by an antique tower used as the court-house, and an ancient building supposed by Mr. Hutchinson to have been the MANOR-HOUSE. A range of respectable shops forms the north side, and the shambles, raised against some irregular buildings and the ruins of St. Mary's, finish the Market-place on the south—this side stands exactly between the

Fore and *Back* streets, which are separated from each other by a short street called the *Meal Market*, formed by one face of the buildings behind the shambles.

The mean and inelegant Market-place is an extraordinary instance of the perversion of taste and the abuse of capability. The gloomy court-house with its corresponding neighbour, and the noble cathedral, might have formed two sides of a square seldom equaled in a country town; and if the new shops on the north side had kept a line parallel to the present shambles, which ought to be removed, the Market-place of Hexham would have done honour to Northumberland.

The north-west angle of the Market-place opens from *Gilligate*, or *St. Giles's Street*,[9] so called from St. Giles's Hospital to which it *leads*. It is a broad and good street, and terminates with a considerable descent in the suburb of Cockshaw.

The north-east angle of the Market-place opens into a street which rapidly descends the hill on the opposite side to *St. Giles's*, with which it is connected by the *Row* or *Pudding Chare*. This abrupt and dangerous descent is

[9] The word *Gate* in the north country dialect has a very different signification from that in which it is usually accepted, and means no more than *road*, *street*, or *way*. Gilli*gate*, the Broad *Gates*, &c. are therefore no proofs of a walled town, although such a conclusion has been erroneously deduced from their common use. See *Jamieson's Hermes Scythicæ, Scotch Dictionary, Dunbar's Greek prepositions* in Κατα.

called the *Bull Bank*, and is the entrance from the north.

The Bull Bank, the Row, and Gilligate, form one long irregular street on the north side of the town, and are directly opposed to *Priest-popple*, the *Battle Hill*, and *Hencotes* on the south, the Market-place, Fore Street, and Back Street, lying between them. In this long street are some of the most ancient houses in Hexham, and the approaches both from the east and the west have all the inconvenience and contempt of order which distinguish the buildings of our ancestors.

On the east side of the Market-place, a small narrow and irregular street opens by the arch-way of the court-house, from which circumstance it is called the Hall-gate and the Hall-garth. It terminates on a natural terrace commanding a beautiful view of the vale of Tyne. Here are situated a very ancient tower, now used as the Manor-Office; the Free Grammar-School of Queen Elizabeth, and several handsome modern houses enclosed by gardens.

Opposite to this arch, on the west side of the Market-place, is another gateway opening into the churchyard, and the *Seal;* and affording a communication with *Gilligate* by the *Abbey Gate*, and with Cockshaw, Hencotes, &c. by pleasant walks laid along the *Seal* for the convenience of the public by the late Sir W. C. Blackett, Bart.

Between this arch and St. Mary's Gate is another archway of considerable antiquity leading by a narrow lane into an area called by the uncouth name of the *Long Back Side*. Two sides of this square are formed by the walls of the present and the ruins of a former church, screened however by modern buildings; the two remaining sides by mean dwelling-houses; the area of this square is applied to the meanest purposes. This is worthy the attention of the inhabitants. A larger entrance from the centre of the town would make this the best situation for the Butchers' Shambles, and thus the bustle, inconvenience, and confusion, that are always felt in the present crowded Market-place might be avoided, the cleanliness and consequent healthfulness of the streets much improved, and the public essentially benefited.

The suburb of Cockshaw is divided into several narrow streets. The brook flows through its centre and is crossed and recrossed by little bridges. The houses are generally mean, and there is nothing interesting or curious. Here the tanneries and most of the glove manufactories are situated. Hexham, it is probable, was never much larger than it is at present. The frequent change of name in most of the streets is only an argument of its great antiquity. The attention of the reader to this little sketch of the general plan will prevent confusion when discussing the details.

CHAP. II.

POPULATION—TRADE—SUPPORT OF THE POOR.

As an introduction to these subjects, and in proof of the stability of property, it may be remarked that the same names which appear to have occupied the various farms on the division of the common in 1792 are found in possession of the same property at the present moment. In the parish registers at the earliest dates, and in the vestry books, surnames are, with scarcely a single exception, those of the present inhabitants.

The roll-call of the Hexham Company in 1745 amounted to 60 men; and in 1798 the Infantry Armed Association enrolled 98 persons. The redeemed land-tax in the district of Hexhamshire amounts to £98. 17*s*. 11½*d*. the unredeemed to £58. 6*s*. 0¾*d*. total £157. 4*s*. The redeemed land-tax in Hexham township is £50. 18*s*. 3½*d*. the unredeemed £51. 16*s*. 2½*d*. total £102. 14*s*. 5½*d*.

In Hexhamshire there are 245 houses; of these 110 are cottages, and 135 are houses assessed.

According to the census of June 1821, the number of houses in the township of Hexham was as follows:—

Inhabited Houses, ...	513
Uninhabited Houses, . . .	12
Houses then in building, . .	4
Total	529

From an accurate statement, in which the houses of the township not immediately in the vicinity are omitted, we find the numbers

In Market-street Ward, . . .	128
Hencotes Ward, ...	65
Gilligate Ward, ...	83
Priest-popple Ward, . . .	121
Suburban, ...	70
Total	467

According to another division, there are 83 cottages and 446 assessed houses, giving a total of 529 to the township.

Mr. Hutchinson passed through Hexham in 1743-4, and estimated the number of inhabitants at 2000 persons. In 1801, the township contained 3427 persons; of whom 1500 were males and 1927 females. In 1810 the town alone contained 1397 males, 1855 females, and 873 children under 12 years of age.[1]

In 1811 the census gives 3473 persons, and the returns for 1818 are said to be mere copies of those of 1811. For 1821 the returns afford the following information.

[1] Mack. and Dent's Hist. North. vol. ii. p. 337, art. Hexham.

Number of Families, 1030—Males 1805, Females 2319—Total 4124.

SCALE OF AGES.

	under 10.	10 to 20.	20 to 30.	30 to 50.	50 to 70.	70 to 90.	90, &c.	Total.
Males.	496	384	248	356	242	77	1	1804
Females.	508	450	395	534	311	107	4	2309
Total.	1004	834	643	890	553	184	5	4113 *

Of these, 615 Families were employed in trade, 149 in agriculture, and 266 not employed in either of these pursuits.[2] The population at present is supposed to amount to 5436.

* There remain 11 persons unaccounted for. This is an inaccuracy too common.

[2] To these statistics may be added the following tables, extracted from the returns to parliament in 1815, 1818, and 1821, and from a report to the Michaelmas Sessions for the county in 1809.

HEXHAMSHIRE.	Poor-Rate in 1815. £.	Rental in 1809. £. s. d.	Ann. value of Property in 1815. £.
High Quarter,	108	1572 0 0	12239
Low Quarter,	271	3190 0 0	
Middle Quarter,	169	1972 7 6	
West Quarter,	143	2932 0 0	
Hexham Township,	1501	8350 0 0	16984
Hexham Parish, total	2192	18016 7 6	29223

	Inhab. Houses.	Males.	Females.	Total.
High Quarter,	45	143	136	279
Low Quarter,	86	236	210	446
Middle Quarter,	33	85	88	173
West Quarter,	43	125	118	243
Hexham Township,	511	1801	2315	4116
Hexham Parish, total	718	2390	2867	5257

From these details a progressive improvement is made evident, and it is probable that Hexham never was so populous as at present.

The dressing and manufacture of leather have long been the staple trade of Hexham. It is not easy to point out the period of its introduction. The name *Skinner Burn* has been applied to *Bondgate* since the date of Mr. Wallis's History, as may be inferred from his using the latter name. Old inhabitants remember its entire occupation by the artizans whose designation it now bears. Old tombstones in the churchyard of Hexham and in the burying ground at Swallowship, now destroyed, bare the insignia of the glover. But none of these claim a high antiquity for the leather trade of Hexham; and the earliest writers who mention the subject only say in general that it has been "*long* celebrated for its manufacture of leather." The trade has seldom been more flourishing than at present. The following table will shew the extent to which it is now carried on:—

Men and Boys employed as Leather-dressers and Glove-cutters, .	71
Boys employed as Dusters, ...	40
Women in Hexham and its vicinity employed as Sewers, ...	1000
Total	1111

Raw skins used annually, ...	80000
Skins of dressed Leather imported annually, ...	18000
Total	98000

There are annually made and exported 23,504 dozens of pairs of gloves.

The quantity of Dutch Oker used is about 5 tons annually. "An argillaceous pale yellow earth, mixed with white and spangled with flat talcy particles, is found at High-sheel, near Hexham, and is useful to glovers." [6] This is called by the workmen *fell clay*, but, being of an inferior quality, is seldom and little used. During the war with Holland, however, when the proscription of trade prevented the importation of Dutch Oker, the fell clay was almost wholly used, and was found to serve the purpose.

The second important branch of the leather trade is *Tanning*, which is carried on to a considerable extent. There are four tanneries; the number of men employed does not exceed 18, and that number dressed in the course of last year 5000 hides and 12000 calf skins. The tanneries of Messrs. Carr and Dodd are distinct from the glove trade.

The art of making stuff *Hats* appears to have been introduced into Hexham soon after the discovery of the art itself. There are sixteen master hatters. To recite the names of all would be tedious, and to make distinctions would be improper and invidious. The number of persons employed differs with the season; during the summer months 35 or 40 have been at

[6] Wallis, vol. i. p. 42. Mack. and Dent's Hist. vol. i. p. 135.

work, while the winter establishment rarely reaches 20. This is nevertheless an important branch of the trade of Hexham.

There are two *Woollen Manufactories* in the hands of Messrs. W. and H. Hart. These are principally employed in the carding and dressing of wool for the consumption of the neighbourhood. In both the machinery is worked by steam. The engines are cylindrical, acting by compression, and of about 4 horses' power. This branch of trade employs about 20 persons, and its management is said to do credit to the directors.[2]

There are 38 Looms for the manufacture of Linen, Cotton, &c. in constant employ, but no extensive establishment. There are two Rope manufactories in a flourishing condition under the management of Messrs. Bamburgh and Busby. One very considerable *Brewery*, the property of Mr. Armstrong, is situated in Priestpopple; and another of yet greater magnitude, which, though not immediately within the limits of our subject, is important to it; this is Mr. Elstobb's Brewery on the north side of Tyne Bridge, about a furlong distant from Hexham, and in the parish of St. John Lee.

[2] "Several other branches of trade on a more limited scale are carried on here; among which, Messrs. William and Henry Hart, two spirited mechanics, near the Abbey Gate, deserve notice. They have procured a small steam-engine, which is advantageously employed in driving carding machinery. They manufacture considerable quantities of woollen yarn for sale, as well as for hire." Mack. and Dent's Hist. North. vol. ii. p. 334.

A water Corn-mill of complicated machinery and extensive power is situated on the bank of the river, beneath the bridge. It is conducted by Mr. Dixon, and called Tyne Mills.[3] A little higher up the river on Tyne Green, stands a Wind-mill still in use, and the ruins of a similar erection, but of earlier date, crown the Wind-mill Hill, on the west side of the *Seal*.

There are in Hexham thirty-two Inns and Public-houses. The principal are the Black Bull, a very old house that seems to have given

[3] "Three antient *water Corn Mills* situate standing and being upon the river of *Tyne*, within the boundary, precincts, and territories of the said regality and manor, and part and parcel thereof, &c. and the said three *water Corn Mills* are and time whereof the memory of man is not to the contrary have been antient mills; and within the said regality and manor of Hexham aforesaid there is a custom, time whereof the memory of man is not to the contrary, that all the freeholders, copyholders, renters, farmers, bakers, brewers, residents and other inhabitants of the said Burrough of Hexham aforesaid, and the precincts thereof have used to grind and ought to grind all their, &c. at said mills or one of them and not elsewhere, &c. and to find and provide servants, horses, and sacks to fetch and carry their said corn to grind at said mills. One sixteenth part by way of mulcture to be taken and received by tenants of said mills, by means of which *soak* and *sucken* aforesaid and by the custom aforesaid the proprietors have been better enabled to pay the fee-farm rent to the crown, &c."

From a memorial addressed to the Rt. Hon. Sidney, Earl of Godolphin, Lord High Treasurer of Great Britain, Henry Boyle, Esq. Chancellor and under Treasurer of her Majesty's Court of Exchequer, Sir Edward Ward, Knt. Lord Chief Baron of the same Court, and the rest of the Barons. Orator Sir W. Blackett, Bart. v. freeholders of Hexham.

The opinion of counsel in a similar case—erecting a steel mill within the liberties to grind malt for *his own* Brewery was given against the defendant. Rent of Tyne Mills, 1703—£ 160.

a name to the Bull Bank on which it stands, and the White Hart, situated in the angle between Fore Street and the head of Priest-popple, most conveniently for the Mail coach and other carriages on the road between Newcastle and Carlisle. At the Black Bull (Mrs. Thomson's) the Excise Office is held, here too is the Assembly Room, and the True Briton coach stops here on its way from Newcastle to Carlisle; it starts at 7 in the morning from Dixon's, White Hart, Old Flesh-market, Newcastle, and arrives at Hexham at 10 A. M. and returns next day at 2 P. M. on the way from Carlisle.

The Mail arrives at the White Hart, Mr. Burn's, at half-past 10 A. M. remains 20 minutes, and then starts for Carlisle. The Mail from the latter place arrives at half-past 3 on its way to Newcastle. A stage-coach, called the British Queen, starts daily (Sundays excepted) at 8 A. M. It reaches Newcastle at noon, and returns between 8 and 9 in the evening of the same day to Mrs. Charlton's, Gray Bull Inn, Battle Hill, whence it departed.

In addition to these conveniences for trade, a commodious Gig has been lately established to run on the south side of the Tyne. It is called the Traveller, starts from Hexham at 7 in the morning, and returns late the same evening.

Messrs. Watson and Erington, and other carriers, have carts every second day from Hexham to Newcastle. The carriers from

Newcastle to Carlisle pass through Hexham at least twice a-week, viz. on Monday and Wednesday. Carts from Brampton, Haltwhistle, Haydon-bridge, Alston, and Allondale, pass and repass twice a-week, and many thousand carts pass through from the lead mines to Newcastle. With these facilities it will be allowed that Hexham is well situated with respect to trade.

There are two annual Fairs at Hexham: the first for cattle, horses, swine, sheep, and lambs, altered from the 5th to the 6th of August: the other for fat and lean cattle, swine, and horses, altered from the 8th to the 9th of November. There are also two hirings for servants, at May-day and Martinmas. Tuesday is the weekly market-day, and there is an inferior market on Saturday.[1]

The markets are extremely well supplied. Meat is as good, as cheap, in as great plenty, and at all times as easily to be procured, as in any town of the same size in England. Poultry, eggs, and butter, are cheap and in great plenty. Fish is scarce, and the want of water carriage is felt in this article. The distance from the sea and the land carriage contract the supply and injure the quality, while they increase the price. Vegetables do not hold a high place in the mar-

[1] Every Tuesday fortnight from the 10th of March to the 10th of December is a market for horned cattle. On the 25th of July, and on St. Simon and St. Jude, are two annual fairs. Wallis, vol. ii. p. 92.

ket, from the number of gardens, which enables almost every family to raise its own stock. Immense quantities of vegetables are sent from Hexham to the Newcastle markets.

Return of Grain annually sold in Hexham market.

Wheat, 4000 quarters.	Oats, 2000 quarters.
Barley, 1000 ditto.	Rye, 1500 ditto.

There is something peculiar in the measures which may be worthy of notice. Wheat and Rye: 2 Winchester bushels = 1 Hexham bushel. Oats and Barley: 2½ Winchester bushels = 1 Hexham bushel.

There are two Printing Offices in Hexham, where the work is distinguished for its neatness and accuracy. Messrs. Dickenson and Barker are likewise proprietors of the two Circulating Libraries. There is no book-club, public subscription library, news-room, or reading-room, and we are sorry we cannot say that the encouragement afforded to the caterers for the mind's appetite reflects credit on the literary taste of the inhabitants of Hexham.

The shops in general are extremely respectable and well supplied, and appear to be creditably supported. As there is an intimate connexion between trade and credit, this may be the proper place to remark, that Mr. Donnison Bell is the agent at Hexham, for the Bank of R. G. Lambton, Fenwick, Pybus, and Anderson; and that

the useful establishment the *Savings' Bank* has been introduced here, under the title of the *Tindale Ward Savings' Bank.*

The following is the printed abstract of accounts for the present year.

	£.	s.	d.
To Cash received, as audited Jan. 26th, 1821, .	13630	19	11
1823, Jan. 22d, received of Depositors from Jan. 26th, 1821 to this day, ...	6406	6	10
To a Draft, with Interest, ...	306	9	9
To Receipts for Interest to Nov. 20th, 1822, .	1000	5	7
	£21344	2	1

	£.	s.	d.
By Cash paid Depositors, Expenses, &c. as audited Jan. 26th, 1821, ...	3611	19	7
1823, Jan. 22d, by Cash paid Depositors from Jan. 26th, 1821, to this day, . .	3215	16	11
By Amount of Receipts to this day, with Interest to Nov. 20th, 1822, ...	14465	5	7
Paid Ridley & Co. for Commission,	8	18	6
Paid Clerk's Salary, 2 years,	20	0	0
Paid for Printing, Advertising, Postage, and Stationery,	2	13	6
Balance in the Hands of the Treasurer, ...	19	8	0
	£21344	2	1

22d January, 1823. The above Accounts were this day audited by us,

M. W. CARR,
H. RICHMOND.

Resolved, that a Dividend of the Surplus Interest of Two Shillings and threepence in the Pound, calculated on the Interest for the two years ending 1st January, 1823, be added to each Depositor's Account.

Without disputing the propriety of those laws which demand that the sick and needy shall be supported by their more fortunate brethren, we may be allowed to question the policy of that system which too frequently compels the upright and industrious to provide for the dissolute and the depraved. And to complain of those heavy burdens which depress the spirit and exhaust the strength of labouring honesty, to ease the shoulders of idleness, encourage the lethargy of sloth, and turn the natural, manly desire of independence into supine reliance on the energies of others. The poor of the township of Hexham are provided for, as usual, by rates levied occasionally, as circumstances demand. The established rate is 8*d.* in the pound on the rental of land, and 6*d.* in the pound on the rental of houses. The County or Constable Rates, amounting annually to £50. or £60. are paid out of the sums collected for the parish. The power of levying these rates is vested, as usual in the discretion of a *select vestry*, who also regulate their appropriation.

In 1803 the rates for the whole parish of Hexham amounted to £2001. 2*s.* 9¾*d.* and for the township to £1338. 16*s.* 0½*d.* at three shillings in the pound. But in 1810 the amount for the town only was £1419. 13*s.* 7*d.* at four shillings in the pound.[7]

[7] Mack. and Dent's Hist. North. vol. ii. p. 337.

The following is a scale of rates for seven years at 8*d.* and 6*d.* in the pound.

			£.	£.	s.
Year ending Easter	1817,	7½ Rates, each	241	= 1807	10
.....	1818,	9 ditto	241	= 2169	0
.....	1819,	9 ditto	241	= 2169	0
.....	1820,	8 ditto	241	= 1928	0
.....	1821,	8 ditto	221	= 1768	0
.....	1822,	7 ditto	221	= 1547	0
Expected in	1823,	6 ditto	221	= 1326	0

A valuation took place in 1820, which reduced the rates £20. It began to operate at Easter 1821.

The long list of bequests and benefactions to the poor of this parish—a display of posthumous charity seldom witnessed—is preserved in the latter part of this volume, as a memento of the rights of the inhabitants, and an example to the world.

The Poor-house is situated near the head of Priest-popple. It is a large irregular building, and of different dates. Several poor families receive no farther relief from the parish than an asylum within these walls. The person presiding over the inmates is called "the Master." He contracts for the support of the establishment, and is responsible to the Overseers for the supply of necessaries and for the conduct of the persons committed to his trust. Each pauper admitted on the establishment is allowed by the parish two shillings and sixpence per week, paid to *the master* for his support. Other parishes or townships are allowed to join in the support of this establishment, and to partake of its

benefits. Such allies pay a sum not exceeding £ 2. 2*s.* yearly, besides the weekly pittance of 2*s.* 6*d.* for each pauper admitted on their behalf. In this league are many of the neighbouring townships, and it might be difficult to suggest a better or a cheaper mode of provision than is effected by such a union.

The paupers' fare on Sunday and Thursday, which are called pot-days, is boiled beef, broth, and pease pudding, varied by other vegetables in season. Tuesday and Friday are collop-days, and afford fried bacon, &c. The savings of these days of plenty prevent the intervention of banian days in the Poor-house. In years of scarcity a thin starch-like mixture of flour and water made an occasional dish at the dinner table and constantly appeared at breakfast, but its place is now supplied by wholesome milk and nutritive crowdy. The more delicate dispose of their common viands to purchase an occasional dish of tea or some such luxury. The greatest attention is paid to cleanliness and order; and we strongly recommend to the unappetised *gourmand*, or the nice-stomached lady of quality, an occasional peep into a poor-house, and cordially wish them a relish for paupers' fare.

CHAP. III.

RELIEF OF THE SICK POOR—DISPENSARY.

THE greatest blessing of this life is the power to enjoy it. The heaviest stroke of misfortune is inflicted by the hand of her most terrible agent, pain. Sickness conquers the will. The arm of industry is paralyzed, the strength of resolution sapped, and the energies of mind consumed, in resisting the slow insidious attacks of this deceitful enemy. Wealth and power are unavailing—the mighty and the mean are brought on equal terms. Health is true riches, and sickness real poverty; and thus the providential dispensation of good and bad, of sweet and bitter, in the cup of life, is the strongest proof of the "even-handed justice" of the Creator in his dealings with his creatures. The division would indeed appear unequal, when sickness is added to poverty, did not the same providence which permits the infliction, command the remedy. "To do good, and to distribute, forget not." "To whom much is given from him much shall be required." "Blessed be the man that provideth for the *sick* and needy; the

Lord shall deliver him in the time of trouble." These simple sentences are the comprehensive charters of the poor, and fair be his portion by whom they are obeyed. There is no charity more meritorious than that which aims at relieving the afflictions of the destitute sick, and therefore few institutions more deserving encouragement and approbation than a public and gratuitous Dispensary. The hospitals and lazar houses, which, to the credit of our ancestors, seldom failed to accompany a religious establishment, have died away with their supporters, and infirmaries and dispensaries maintained by public and voluntary subscription have risen from their ruins. In these excellent institutions the charitable spirit of ancient times is seconded by the superior science of the present day, and how beneficial are the results of such a combination!

The Hexham Dispensary is lodged at present in a house rented for the purpose, conveniently situated near the Hall Bank Head, till the funds of the establishment shall enable the managers to erect a separate building, and appropriate it to the express purposes of the charity.

The benevolent projectors of this admirable institution were the late Rev. Sloughter Clarke, the Rev. Robert Clarke, the Rev. John Wilson, Colonel Carr, and James Kirsopp, Esq. 'Spittal. Its objects are " to afford medical assistance to those, who, having barely sufficient for their

common maintenance, are unable, in case of sickness, to bear any additional expense;" to be a useful "auxiliary to the objects of the truly excellent institution, the County Infirmary; to relieve sickness in cases where the patient cannot, without great inconvenience, be sent to a distance; and to check the progress of disease in its earliest appearances."

It was instituted on the 15th of May, 1816. Its government is vested in a *patron, governor,* and *board of control* of nine subscribers, called governors. This board holds its annual meetings in October at the Dispensary, receives the reports, and confirms or rejects the regulations of the *committee,* consisting of fifteen governors and the medical gentlemen who are members *ex officio.* This committee meets quarterly, in September, December, March, and June. The qualification to become a governor, and to vote at general meetings, is an annual subscription of 10*s.* 6*d.* which gives also a right to recommend one patient in the year. This right increases in proportion to the amount of the subscription. An overseer may become a governor in behalf of his parish or township on the same conditions.

The medical attendance is gratuitous, and extends to physic, surgery, and vaccination only. The medical gentlemen visit patients in town and those who lie in the course of their professional rides gratis. Times of admission

from 11 till 1 o'clock on Monday and Friday every week. An apothecary is appointed on a salary, who sees to the preparation and administration of the medicines. The really poor being the only proper objects of this charity, servants and apprentices are excluded on the argument that their masters are able and responsible. In cases of accident and necessity, letters of admission are dispensed with, till the next day of public attendance. Patients refusing medicine or resisting an operation are discharged, in which case as in that of death, a printed notice is transmitted to the recommending governor. Patients are expected when cured to return thanks to Almighty God, in their usual place of public worship. Admirable rules for the conduct of the patients, and highly worthy the attention of poor and of sick families in general, are printed and circulated.

The benefits of this institution have been "felt in the town and neighbourhood of Hexham. For even in the most unhealthy seasons amongst the lower classes, since the commencement of the institution, and during which time the typhus fever has alarmingly prevailed in many places, the populous town of Hexham, where the lower classes are very much crowded together, has rarely been more healthy. It is surely not too much to attribute this effect, in a considerable degree, to the opportunity

thus afforded them of applying for medical assistance on the very first symptoms of sickness. The benefit however of the Dispensary, in this instance, is not mere matter of opinion, but actually ascertained by fact; for in two instances, in particular, that species of fever called typhus prevailed much in Newcastle and was brought to Hexham, and in both cases the influence of contagion was checked by the exertions of the Dispensary."

The patron T. R. Beaumont, Esq. at the establishment of the Dispensary *was* its greatest benefactor. William Clarke, Esq. of London, and his nephew the Rev. Robert Clarke, *are now* the greatest benefactors. The warmth with which the latter gentleman has fostered the institution, and the useful presents he has made, are proofs of a really benevolent mind, and of a heart feelingly alive to the distresses of his fellow-creatures. He and all the gentlemen who contribute to its support merit and obtain the best reward—the blessings and the prayers of the relieved.

RETURN OF CASES.

Year ending Oct.	Admitted by recommendation.	Ditto Casualties.	Rem. on the Books.	Dead.	Discharged cured, &c.
1817	293	44	62	28	247
1821	217	57	47	20	207
1822	206	39	55	14	176

To the number of patients admitted must be added 180 persons vaccinated in 1817, and 105 in 1821.

State of the Accounts.

Year.	Treasurer's Annual Receipts. £. s. d.	Treasurer's Ann. Disbursements. £. s. d.	Balance. £. s. d.
1816	105 16 6	.....	.....
1817	179 11 10½	163 8 4½	17 8 0
1821	125 15 1¼	97 11 4	44 6 7¼
1822	104 14 7	112 12 5	36 8 8½

Establishment.

PATRON.

Thomas Richard Beaumont, Esq.

COMMITTEE for 1823.

Rev. Robert Clarke, *	Mr. Brunnen, *
Mr. Francis Scott, *	Mr. James Charlton,
Rev. G. Wilton, *	Mr. John Ridley,
Mr. Thomas Leadbitter,	Mr. William Bell,
Mr. J. Bell, * Manor Office,	Mr. Robert Whitfield,
Mr. John Ruddock,	Mr. Robert Dickenson,

MEDICAL ATTENDANTS.

Mr. Stephenson, Mr. Jefferson, Mr. Stokoe.

APOTHECARY.

Mr. Thomas Jefferson.

TREASURER AND SECRETARY.

Mr. Charles Head.

* The gentlemen to whose names the asterisk is affixed were members of the first committee in 1816. See the original report, from which, as well as from its neatly written successors, the quotations in this chapter are selected.

CHAP. IV.

EDUCATION OF THE POOR—FREE GRAMMAR-SCHOOL OF QUEEN ELIZABETH—SUBSCRIPTION SCHOOL—SUNDAY SCHOOLS—EDUCATION IN GENERAL.

THE silent flight of the last thirty years has wrought a gradual but astonishing change on the manners, morals, and religion of the poor. Can it be wrong to impute this change to their advancement in knowledge, and the means of instruction now so generally and so liberally placed within their reach? If the first act of disobedience introduced knowledge, it was, by a merciful dispensation, the knowledge of good as well as of evil. The fruit of death bore also the seed of life, and the crime while it wrought its own punishment also supplied its own remedy.

Were this the place to discuss the often agitated question—Is education necessary to the lower classes? and to exemplify the beneficial effect of mental cultivation on the morals of mankind, we might find it difficult to suggest a better argument than a brief comparison of the character of the poor inhabitants of Hexham as it was, with the evidence this chapter

must afford of the state of education, and consequent moral improvement of the same class in Hexham, as it is.

An ancient building behind the high altar of St. Andrew's Church, the purpose of which is not very evident, retains the name of the *Old School.* Of this seminary we know nothing, but we conceive it may have been originally appropriated to the purposes of the Free Grammar-School until its governors were enabled to erect the present building in its healthy and beautiful situation on the Hall Bank.

It was the policy of the wise and ambitious Elizabeth to attach to herself the learning and the talent of her subjects. Her love of letters, her natural judgment, and her characteristic vanity, were combined in the encouragement of education. The establishment of seminaries to be endowed by others, and to bear her name, was a plan to gratify at once her wisdom and her weakness; and the Free Grammar-Schools of Queen Elizabeth scattered over the kingdom are so many monuments of her wealth in will and poverty of means for carrying into effect a scheme so well adapted to its purpose.

The charter of the Free Grammar-School of Queen Elizabeth in Hexham, (see the charter in app.) dated 29th day of June in the 41st year of her majesty's reign, A. D. 1599, ordains, that, on the prayer of the inhabitants, a pious care of the youth of her kingdom, the Queen

thereunto especially moving, there may and shall be a Free Grammar-School in Hexham: that it shall be called the Free Grammar-School of Queen Elizabeth in Hexham; that one master shall preside, and be assisted by one usher; that twelve honest and discreet parishioners shall be chosen governors for life of the possessions that may be given to the School of Hexham, (the names of the first governors are preserved in the charter, *see app.)*; that these governors and their successors shall be a body corporate and politic for ever; that they shall have and use a common seal; that each governor shall be a fit person fearing God, of good name and fame, and of the full age of twenty-one years. That the governors with the consent and assent of the Archbishop of York for the time being, or of the Dean of the cathedral church of York, in case of a vacancy of the see, shall have full power and authority to elect an honest, learned, and discreet man of the degree of M. A. at least, to be master of the Free School, &c. and a just and fit man to be his assistant; that there shall be statutes, laws, and ordinations for the said school; and that its possessions shall not exceed the sum of £40. per annum; that this deed shall be sealed with the great seal of England, and made patent without fine or payment great or small, to the Queen's Hanaper, or in any other way to the Queen's use. Witness the Queen at Westminster.

The statutes ordain (see statutes in app.) that the master shall be furnished in the Greek and Latin tongues; a catechism shall be taught weekly; grammar shall be securely taught; epistles shall be written weekly; orations written and recited; and there shall be a weekly exercise in versification; writing to be encouraged; emulation made the principle of action; rewards commanded to be given; Latin to be spoken in school; *no sword or dagger shall be worn*; the schoolmaster shall be of the age of twenty-six; he shall sign the articles and take the oath of supremacy; all the profits of the school shall belong to the master, saving £4. annually to the usher; quarter ferulas for the boys of Hexham shall not exceed 1 penny (hence, *quarter pennies*); boys from without the parish shall pay 12 pennies quarterly to the master, and 6 pennies to the usher. The following are the books ordained to be read, in the order given, beginning at the 1st form and ending at the 7th. Lily's Grammar and short Conversations, the Distichs of Cato, Æsop's Fables, the Dialogues of Erasmus, Nowel's Catechism, a Comedy of Terence, Arithmetic, Prosody, Cicero's Epistles, Ovid, Mr. Asham's Epistles, Cicero's Orations, Apthonius, Ovid's Epistles, Greek Grammar, Virgil's Bucolics and Georgics, Ovid's Metamorphoses, Basil's Epistles, Clennard's Grammar, Theognis, Cæsar's Commentaries, Justin or Sallust, Virgil's Æneid,

Horace, Lucan, Isocrates, Demosthenes, Homer, Hesiod, Phocilides, &c. all these being referred to the choice of the master and the ability of the scholar.

Prayers shall be said morning and evening from the Book of Common Prayer and Psalms. The school shall be opened before 6 in the morning—the scholars shall go to dinner at 11, return at a quarter before 1 at farthest, and study till 5 in the afternoon; a short prayer shall be said by one of the scholars, and they shall then go home.

From this digest of the charter and statutes of the Free Grammar-School of Queen Elizabeth in Hexham it will appear that no provision was made for the necessary education of the poor; for the reading of the scholars begins just where that of the labouring poor leaves off. We have no account of any preparatory school either at that or at an earlier period. A list of the masters from the foundation to the present time is extant, (see app.) Some celebrated men and many able scholars have received the rudiments of their education here. The statutes are now modified and more in unison with the present state of education than in their original form. The governors as a body corporate still exist, but the school has no property, and their authority extends little farther than to the election of the master and an occasional visitation. The master is paid by the scholars, the quarter pen-

nies being of course much changed in value since the date of the statutes. The useful branches of the mathematics, and that practical learning which distinguishes the present day, have greatly superseded the merely classical studies prescribed by the first governors. The number of scholars generally exceeds seventy. The present master is the Rev. T. Scurr.[1]

Whatever may have been the design of the royal godmother of the Hexham *Free* Grammar School, it still continues an anomaly. Free, without foundation or endowment; having statutes in force, but not obeyed; a charter without privileges; and a corporate body to preserve its property, without having any property to be preserved. All this is indeed astonishing when we consider the uncommon liberality and generosity of the neighbouring families at all times, and the evident want of education in the lower classes till of late years; and to the list of wonders may be added, that the real nature of the school is as little understood by the bulk of the

[1] An honourable testimony to the talents and character of this gentleman, and to all concerned, claims to be recorded here. A number of gentlemen, educated at this school, dined together on the 11th of April, 1822, at Mr. Wilson's, Bird-in-bush Inn, Hexham. After dinner the chairman, Mr. Harbottle of Anick Grange, one of the senior scholars, proposed the health of the Rev. Thomas Scurr, presenting him with a handsome silver Tankard and Tea-service of £70. value, in the name of the meeting, as a testimony of their gratitude for his services as their teacher, and in veneration of his talents and character as a clergyman and a man.

inhabitants of Hexham, as it is at the north pole. We dismiss the subject with the consoling reflection, that the utility of the school in its present state is infinitely greater than it could have been, even if the terms of the charter and the statutes were complied with to the letter.

The SUBSCRIPTION SCHOOL stands in an airy situation at the head of the street called the Skinner Burn, and rather beyond the precincts of the town. It was erected in 1813, and opened on the 5th of November in the same year—the birth-day of the patron—T. R. Beaumont, Esq. A brief account of the building and its purposes is contained in an inscription over the door-way.

Train up a child in the way he should go.—*Prov.* xxii. 6.

ERECTED BY PUBLIC SUBSCRIPTION,

THE LORD AND LADY OF THE REGALITY CONTRIBUTING ONE HALF.

1813.

It is a neat and simple building, capable of accommodating 300 children. The expense of its erection according to the contract amounted to £347. T. R. Beaumont, Esq. contributed £150. and T. W. Beaumont, Esq. £20.[7]

The current expenses of the school are defrayed by an annual subscription; and the donations

[7] This information may be relied on, and we state it to correct the vague and erroneous assertions that we have heard reported concerning the subscription, to the prejudice of the persons interested.

of occasional visitors, which do not average five shillings in the year, are applied to the purchase of books, &c. An augmentation of the master's salary is proposed, and will in all probability be granted. The number of scholars is generally about 240. They are taught English reading, grammar, writing, arithmetic, and occasionally the useful branches of the mathematics. Where ingenuity and a desire of learning are manifested on the part of the scholar, his inclination is fostered by the discerning master. The system is a mixture of those of Bell and Lancaster. This institution is calculated to produce much good, and lays claim to the liberal support of the public. On Sunday, the scholars are reverently brought to church by the master—and the children of the dissenters go to their respective chapels with their parents.

At each place of worship, with the exception of the establishment alone, one part of the sabbath-day is devoted to teach reading to the children of the congregation; catechisms on religion are generally added, and, in one instance, writing and arithmetic. The pastor is occasionally the tutor, but more frequently the members of the congregation volunteer their services. The expenses of these Sunday Schools are defrayed by the charitable contribution of the congregations. The number taught exclusively in this manner is small and uncertain; but in the dif-

ferent chapels at least 400 children are brought up to receive instruction every sabbath-day. The good thus done is incalculable, and we ought to remark that this discipline does not prevent the necessary recreation of the day of rest, while it restrains and sanctifies it.

There are three other Schools, in each of which a number of children are educated at the expense of their parents. At one of these schools the average number of scholars is 70, at another 50, and at the third, which is situated in or near a spot called, without any apparent reason, *Holy Island*,[8] the number does not exceed 30. Only the common rudiments of education are taught in these schools, and the masters are at least equal to the task they undertake.

There are five Schools for the education of young females, that is to say, in English reading and the use of the needle. About 100 female children are thus instructed.

The whole number of children educating at Hexham does not exceed 600. And it must be apparent to the most careless eye, that, notwithstanding the recent improvements, there is still a great deficiency in this essential branch of domestic economy. The education of the poor is certainly not neglected, but there must be many families who do not avail themselves of

[8] This is a little *peninsula* formed by the brooks near their junction in Cockshaw.

the opportunities afforded them; this calls for the severest reprehension. It will be remarked also, that only one school affords the means of acquiring classical or scientific learning, and here the pupils are but 70 in number. This fact, contrasted with the great respectability of numerous families in the town and neighbourhood, appears highly inconsistent. That there is room for improvement in education, and by consequence in literary taste and moral practice, cannot be denied.

It is yet more to be regretted, that, in a town and neighbourhood so populous as that of Hexham, there should be no seminary exclusively adapted to the higher branches of female education. When so much of domestic happiness, nay, of national character, depends on the cultivation of the female mind, we may be excused if we urge the claim of the mothers of the next generation on the attention of our readers. Some such seminary is imperiously called for, and, if established, we have no doubt it would be well supported.

CHAP. V.

STATE OF THE CHURCH—ESTABLISHMENT—ROMAN CATHOLICS—PRESBYTERIANS—INDEPENDENTS—METHODISTS—RANTERS.

"The whole body fitly joined together and compacted by that which every joint supplieth." *Ephes.* iv. 16. "We being many are one body in Christ." Rom. xii. 5.

THE present state of the church affords perhaps the best estimate of the progress of mind; and is indispensable in a work of this nature. The liberal feeling and unity of spirit in the various sources from which we derive our information are as honourable to the body, as the modesty which forbids our public acknowledgment of the obligation is to each of its members.

ESTABLISHMENT.—The ancient parish church was built by Wilfrid, about the year 678, and dedicated to the memory of the blessed Virgin Mary. It was a curious work, erected like a tower and almost round, having four porticos looking to different quarters.[1] Broken arches, groins, sculptured stones, shields of arms, and a large stone ewer, with other fragments of this ancient

[1] Prior Richard's Hist. book 1. chap. 4.

building, still remain in the walls of houses in and near St. Mary's Chare.

What were the degree and nature of the living do not appear, but it was probably served by a member of the monastery till about the year 821, when the devastations of the Danes rendered it untenable.[2] In the time of Thomas the first, archbishop of York,[3] a secular priest named Eillan[4] was charged with the cure of Hexham. Soon after, the same archbishop Thomas granted it to one Richard de Maton, a canon of Beverley, and appropriated it along with Holm to a prebendal stall in the cathedral church of York;[5] and under this Maton, Eillan, son of Eillan, just now mentioned, served the cure with a stipend out of the revenue arising from the church.

About 1113 the second Thomas,[6] archbishop of York, purchased the freedom of the Church

[2] The first invasion of the Danes occurred about 794. In the year 875 the whole of Northumberland was reduced to ruin by the devastations of these invaders under Haldane.

[3] He rebuilt the cathedral church of York, and lies buried there.

[4] There is a street (lane) called Eillan's Gate, and a cave, near Warden, called Eillan's Hole.

[5] Wallis says "the parish was then a rectory, appropriated to the parish of Holm in the church of York, and in the possession of Richard de Maton, a canon of Beverley;" and refers us to Prior Richard, who will not bear him out. The prior's words are given in the text.

[6] Thomas the second succeeded Gerard the 26th archbishop anno 1107, and was buried at York anno 1114, Thurstan's succession being dated in the same year. Drake's Ebor. vol. ii. p. 298.

of Hexham out of the hands of de Maton. But even after this, and when he had placed regular canons in the abbey, Eillan continued to serve the cure—the canons allowing him one caracute of land and a manse in Hexham, and six bovats of land in Eilnewic (very probably Anick).[7] On the death of the first prior Aschtill, March 17th, 1130, Eillan restored into the hands of the second prior, Richard de Bisset, the lands and revenues he enjoyed of the church; and the cure of the parish returned to the abbey, where it continued to the dissolution, when the abbey was invested in the crown. Queen Elizabeth gave it to Sir Christopher Hatton, reserving a certain salary out of the fee-farm rents for the curate—a poorer provision than that which was supposed to disgrace the church in the time of Eillan. Sir Christopher sold it to the Forsters, who gave it to the Fenwicks, who afterwards purchased the regality or manor of Hexham from the crown, and so became both lords of the manor and impropriators. According to tradition, when the parish church of St. Mary's began to decay and grow out of repair, the abbey church being a noble and more beautiful structure, it was agreed upon between the impropriator and the parishioners to let the parish church go to ruin, and to keep in repair the abbey church, and make it the parish church.

[7] 13 acres = 1 bovat; 8 bovats = 1 caracute.

"And that the impropriator should repair the choir, and that the parishioners should repair the steeple, the north and south quarters, and all the other parts of the said abbey church, which accordingly they have repaired time out of mind."[8] It does not appear when St. Mary's ceased to be used as the parish church; we should conjecture about the beginning of the 17th century.

The choir of the abbey church is fitted up as the present parish church. It has nothing peculiar to this character which may not be better arranged under a different head, when we come to speak of the church itself. The living is a curacy, the greater and smaller tithes being impropriate; the impropriator is the patron. The incumbent of the chapelry of Whitley is of the same degree and under the same patronage. In the year 1623, the right worshipful company of Mercers, in London, purchased the corn tithes formerly belonging to the abbey, but not within the parish of Hexham, for the maintenance of a lecture. The present lecturer is the Rev. Robert Clarke; the curate of Hexham is the Rev. J. Gibson; and the curate of Whitley is the Rev. T. Close.[9]

[8] From a case stated between the impropriator—lord of the manor and the minister of the parish of Hexham, Nov. 9, 1698.

[9] Whitley Chapel is dedicated to St. Helen. It was rebuilt about 1660. The succession of the lecturers and the curates will be given in the appendix.

The certified value of Hexham curacy with Whitley is £13. 6*s*. 8*d*. The living was augmented in 1759. The congregation in the parish church is comparatively small, which may be accounted for from the state of the seats and the extreme cold. The church is generally more numerously attended in the afternoon than in the morning, the lecture being the attraction. The regular communicants are comparatively few.

CATHOLICS.—There are two places of worship according to the form of the Roman Catholic communion. The first is situated in the street called Hencotes. Though small, it is an elegant building, tastefully painted, and ornamented with a handsome cornice, and capable of containing 300 persons. On the west is a gallery, connected by a concealed passage with one of the recesses which form the east end. In the inferior recess is the altar, chastely decorated; the chief ornament of which is a small painting of the crucifixion, admirably executed. In the superior recess is a handsome organ, and seats for the choir.

The chapel was built about 1796 by the present incumbent, the Rev. Jasper Leadbitter, whose venerable appearance and primitive simplicity of manners demand the admiration of the stranger, as his mildness, benevolence, and piety, have secured him the affectionate and

almost filial respect of the little flock of which he is the truly Christian pastor.

The second chapel is situated in the suburb of Cockshaw, and was built about 1751. It is neatly fitted up and well seated, with a small gallery at the south end. There is much simplicity and repose in the few decorations of the chapel. Above the altar is a fine painting of the crucifixion; the disposition of the head and the muscular extension of the parts are admirable. The figure is rounded from a dark ground and the relief so bold as to challenge comparison with the beautiful ivory crucifix beneath it. Here is no organ. The chapel is capable of containing 250 persons. The clergyman is the Rev. M. Sharpe. About 80 children attend the Sunday Schools of the two chapels.

The PRESBYTERIAN Meeting-house stands in Gilligate. It was erected about the year 1716; but in 1740 the congregation divided, and a second chapel was erected on the Hall Bank. The cause of this division is not ascertained.[2]

[2] A groundless charge of heresy, it is supposed, was made against Mr. Scorefield the pastor at the time of the division. Mr. Hope, Mr. Peel, and Mr. Pool succeeded; but the duration of their respective ministries is not known. Over the second chapel, Mr. Wardrobe was the first ordained pastor. Mr. Patrick Kerr was ordained in 1750. Mr. Scott succeeded him in Nov. 1756. Mr. James Liddle, the last minister ordained over this congregation, died about the same time with Mr Pool, and their congregations united. After the union Mr. Sinclair was called, and about six years afterwards, he was succeeded by Mr. Laurie of Longtown, who was succeeded by Mr. John Wilson in 1813. The present incumbent was ordained on the 17th of June, 1817.

After a separation of 66 years' duration, the congregations were re-united about 1806. The external appearance of the present building is neither light nor elegant, within, it is much contracted in every thing but height, which is made available by a heavy gallery on three sides almost menacing the pulpit, which occupies the fourth side of a very small square, and is in consequence so disproportionably lofty as to make earnest attention painful to the auditors below. By this arrangement, however, the chapel is made capable of containing nearly 400 persons with tolerable comfort. It is ill seated and in bad repair; but a new and more commodious Meeting-house is contemplated. An eligible site has been handsomely granted by T. W. Beaumont, Esq. M. P.; funds are provided; and an early and gratifying completion of the plan is anticipated.

The members of this congregation are in direct communion with the established church of Scotland, whose principles and practice they profess, although they are connected with no presbytery, nor are cognizable by any synod or assembly beyond the reach of their own session composed of minister and elders. The formation of a presbytery, however, of which Hexham would be the seat, is, we understand, in a state of forwardness. The sacrament is administered twice in the year, and there are about 130 communicants. There is a meeting for prayer,

in which the congregation engage, held every Wednesday evening. The present minister is the Rev. James Richardson. The Sunday scholars exceed 100 in number.

INDEPENDENTS.—The chapel terminates a lane, called the Broad Gates. Over the door is this inscription:—

Ebenezer,[1] hitherto hath the Lord helped us. 1 Sam. vii. 12.
Anno Domini 1790.

It is perfectly plain within and without, is well seated, and has a small neat gallery supported by four columns. It is capable of containing about 400 persons, is in general tolerably well filled on sabbath-days with attentive hearers of the gospel, and the number of church members is at present between 50 and 60.

The sacrament is administered once in two months; divine worship is performed twice every sabbath-day, morning and evening; there is a prayer meeting every Monday and a sermon every Thursday evening; besides the monthly and annual meetings of the branch missionary society, held alternately in this and in the presbyterian meeting-house. The minister is the Rev. W. Colefax. About 100 scholars attend the Sunday School.

The METHODIST Meeting-house stands rather out of the line of Gilligate, and the access is

[1] Thus quaintly altered from the text referred to.

awkward. The building is of stone, and both within and without exhibits characteristic neatness and good order. It was erected in 1798, but the introduction of Methodism in Hexham may be referred to a much earlier date. Many of the old established members have heard the Rev. John Wesley preach here. The chapel is capable of containing about 600 persons. The joined members resident in Hexham, however, do not exceed 70. The present assistant preacher is the Rev. N. Elliot. Hexham is in the Newcastle district—Chairman, the Rev. D. Mc. Nichol. The hearers are to the joined members in the proportion of 8 to 1, which we understand may be taken as a tolerably correct general ratio. The chapel is in connexion with several others; as, Haydon Bridge, Corbridge, Hine Chambers, Shotley Bridge, &c. The number of Sunday scholars in the Hexham chapel is 90. The whole of the joined members in the Hexham circuit may amount to nearly 300.

RANTERS.—About 100 persons have joined communion with the *Primitive Methodists*. They have as yet no fixed chapel nor any regular minister. They have not been introduced above twelve months, and several persons, who before belonged to no communion, have already joined them. But we are given to understand, that most of those whom the Ranters have brought 'to see the error of their ways' were previously professed Methodists.

CHAP. VI.

GENERAL DESCRIPTION AND PRESENT STATE OF ST. ANDREW'S CHURCH.

THE history of this noble building is intimately connected with a future portion of this work which it is unnecessary to anticipate. An account of its present state, however, is equally important to our purpose here.

The cathedral of Hagustald, the abbey church of Hextildesham, or the parish church of Hexham, as this edifice at different periods has been designated, stands in a naturally imposing situation, which advantage is entirely lost by a crowd of mean buildings huddled together without design, and raised against the venerable walls, with no apparent purpose but their degradation. Not only the antiquary and the man of taste, but even the vulgar, point at this nuisance, and condemn the sordid spirit which, possessing power, appears to want the will to save what all ages have revered, and

> "Like the base Judean throws a pearl away
> "Richer than all his tribe."

A modern seat, the property of T. R. Beaumont, Esq., built on the site of the ancient

monastery and retaining the title of the *Abbey*, is separated from the church on the west side by a space once occupied as the cloisters, a few remains of which still adorn the wall opposed to the church. The present abbey is a mean building, every way unworthy of its name and situation, and its appearance does little credit to the taste or liberality of the proprietor. Its west front opens on a little ornamental foreground bounded by an invisible fence or haha! from the *Seal*, a sort of summer cloister or larger space appropriated to the monastery as a place of recreation and reflection. Every corner of this pleasure ground commands a good view of the abbey and the church. It is now the mall of the fashionables, the privileged playground of the lower classes, and the place of exercise and amusement for all. Walks were laid and trees planted in it by the late Sir W. Calverly Blackett, Bart. whose public spirit and munificence are remembered with gratitude.[2] On this side the church has been preserved from degradation and defilement; and if the present

[2] The commissioners of roads under an act of parliament for improving the turnpike from Newcastle to Carlisle, proposed to carry their new line through the Seal. A proposal which, whether ultimately beneficial or the reverse, was of course opposed by the bulk of the people, whose health and pleasure were supposed to be threatened by the innovation. It is yet doubtful whether this project will be put in execution; at all events a decision on the question may be expected before this volume shall have passed through the press, in which case the circumstances as far as they may be important to our subject, will be developed under another head.

abbey answered no other good end, it merits honourable mention even on this account.

The *Old School*, a singular building of great antiquity and of uncertain use, is attached to the east end of the church, standing transversely to the larger building, and is in length rather more than equal to the breadth of the choir, against which it is built. It does not appear to have been divided into more apartments than the one of which it now consists. It was probably a sacristy or vestry, added as an afterthought to the church, since it is not sufficiently ancient to warrant an idea of its having been used as the chapter-house. It would be a libel on the taste of the builders to suppose it originally intended for a chapel, although it appears to have been so used from the remains of a small altar (which, nevertheless, may have been the pedestal of an image, or of a monumental table) at its east *side*, for it stands north and south. And, lastly, it may have been built for the purpose to which its usual name proves that it hath at one time or other been applied, though this is not altogether probable, from the situation, from the style of building, and from its ultimate appropriation to the purposes of a general cemetry. Its present situation is disgraceful to the church. Mr. Hodgson says, (p. 164.) "behind the altar is *the place of the shrine of the holy relics*, now called the Old School, 59 feet long, and 25 feet wide, in which have been found

many stone coffins." But surely the place of the shrine of the holy relics, though behind the altar, is within the church. There is no remain of the shrine within the old school;—behind the present screen of the altar there are beautiful Gothic remains. The old school has a large door, opening to the churchyard, at least as ancient as any part of the building, while the little door which connects it with the body of the church appears to have been struck out at a much later period.

We shall leave the reader to form his own judgment when we have quoted the words of Prior Richard on the subject, b. 2. ch. 4. "The reliques of St. Eata were lodged in one coffin on the south side of the church, in one of the cloisters next to the consistory,[3] but by whom or at what time they were taken thence we know not. As for Saints Acca and Alcmund, we read that one Elford, the son of Weston and registrar of the church of Durham, being divinely admonished in a dream, came and removed their bodies *into the church*, but into parts more distant.[4] In process of time they

[3] In a stable yard behind the north-west corner house of the Long Back Side are the remains of the south wall of the cloisters or some more ancient building. Here the curious reader will find a recess in the wall, which has been used as a place of sepulture; and may, on good grounds, amuse himself with the belief that he sees before him the very tomb of St. Eata.

[4] Translatæ fuerunt relliquiæ Accæ *ex cæmiterio in Ecclesiam* Hagustaldensem post ducentos et quinquaginta annos per Alfredum Presbyterum Dunelmensem. Leland Itin. Hutch. i. 90.

were removed *nearer the altar*, and laid *in a secret part of the church*; viz. Acca in a vault near the right side of the altar, and Alcmund in another on the left side. Afterwards, when the devotion of the faithful increased, they were more *reverently* and *honourably deposited* behind the altar, *and very near to it*. Acca and Alcmund in one repository or chest; also the reliques of the venerable fathers Fredbert and Tilbert in the same cill. But who it was that removed these fathers, or when it was done, is not known; but most probably they were brought hither at the same time with those before mentioned, seeing they are found together at this day. On the south side is Eata, on the north side Acca[5] and Alcmund. There are also many other relics which have been preserved to this church."

Beyond the old school, and further to the east, is one side of the Market-place, composed of mean buildings, obscuring the view. The churchyard lies on the north side. It is extremely small, and surrounded with houses in the usual taste. The square we have previously described under the name of the Long Back Side, finishes the neighbourhood of St. Andrew's Church on the south. Notwithstanding

[5] "He died Nov. 20th, 740, and was interred in the consistory of his own cathedral, but *was afterwards removed to Durham*." Mack. and Dent's Hist. vol. ii. p. 313. A mistake. See the prior's words in the text, and Leland's in note 4, p. 64.

all these disadvantages, there is sufficient of the venerable and the magnificent to demand the (not unmingled) admiration of the stranger. The approach from Gilligate is by a remarkably fine Saxon archway of great antiquity, and from the Market-place by a small modern gate.

The edifice is in form of a Greek cross. In the centre is a square tower, nearly 90 feet high, which in connexion with the building appears low and heavy. The transept is in length 156 feet; the length of the choir is upwards of 70 feet; the nave has ceased to be, the loss of which is a serious injury to the appearance of the church. The roof, formerly covered with lead, is now slated, and this covering, on the top of the little steeple, which rises 11 feet higher than the centre tower, appears very heavy. The grand entrance of course perished with the nave. There is a small private entrance from the abbey, in the west wall of the south transept; and another into the south aisle of the choir; a third door is opened through the old school; but the general entrance is from the north. This door is modern and in wretched taste; but it seems we owe it to the charity of the Mercers' Company, in London, who have been great benefactors to the church, and their good wishes as well as good services merit our gratitude.

There is nothing in the churchyard nor in the exterior of the church that demands farther notice. The north door opens at once into

the transept, and the eye is astonished and delighted with the appearance that presents itself. One lofty aisle, open on all sides, grand in its pristine nakedness, pleasing in its simplicity, and astonishing in the magnitude of its proportions, and the unity of its parts. At equal distances from the centre, four light and lofty arches spring from as many masses of tall clustered columns, supporting the tower and opening into each division of the edifice. The west side is one wall, pierced however into galleries, and lighted by many lancets. At the north end is the wood work of the large door, and above that the gallery is continued beneath a long range of pointed windows. With this the south end corresponds, excepting that the place of the gallery is supplied by a huge balcony and a heavy flight of steps connected with the spiral stairs that lead to the gallery of the choir, to the belfry, and to the battlements of the tower. Beneath this balcony is the cemetery of the respected ancestors of the Blackett family.

On the east side of the transept, a range of columns and arches forms a side aisle, in which are several ancient monuments; and its wall is fretted into cloister work by small pilasters, alternately single and double, branching into tabernacle work above. Most of these ornaments are now destroyed, and on the west side of the transept scarcely a vestige remains. In the side aisle of the north transept a kind of

cock-loft of wood, with a rickety stair-case, is crammed into a corner of the building and used as the vestry; a wooden screen is raised against the side aisle of the south transept, which appears to have been employed in a similar manner. In this aisle are one or two tombs of a modern date, and its floor is covered with rubbish. Beside it in the transept stands a fire engine presented to the inhabitants of Hexham by T. W. Beaumont, Esq. in grateful sense of their exertions to save his property from the effects of fire. The buckets and appurtenances adorn the south wall.

The remainder of the east wall is composed of the screen which divides the choir from the transept. This is threefold, to correspond with the aisles which compose the choir. The screen of the side aisles consists merely of the large doors which open to them, and of tables which contain *a list of benefactions to the poor*. The screen of the centre aisle is ancient, composed of wood, carved and painted. It is in two parts; the lower divided by the carved work into five arches, the centre being the entrance into the choir. The other four are elaborately painted to represent Gothic lights of intricate composition. Beneath these supposed windows are numerous niches, in each of which is placed a figure in pontificals with the ensigns of ecclesiastical supremacy. Beneath the arches are seats for the accommodation of the attendants on funerals, &c.

On the remainder of this curious screen, above the arches, is an antique painting commonly called *Death's Dance*, which Mr. Hutchinson terms "a *ludicrous* representation of the universal influence of that insatiable tyrant over all ranks of men, beginning with the *full-chested (?)* cardinal, and triply-coronated pope, and leading into his mazes the prince and peasant." [6] Death's Dance is not the only subject introduced into this curious painting. The colours are remarkably fresh, and to us there appear a spirit and design in the whole sufficient to atone for greater error in the execution, which, considering the age in which it was performed, is certainly not contemptible; and there is surely

[6] We regret deeply that our narrow limits forbid our copying at length a singular poem, which now lies before us, peculiarly illustrative of this subject. It is called the *Daunce of Machabree;* translated from the French of the Rev. Dr. Machabree by the celebrated John Lydgate, monk of St. Edmund's Bury. The original appears to have been suggested by a work very similar to our screen, as we may gather from the following words in Lydgate's prologue.

Like the ensample which at Paris
I found depict ones in a wall.—
The which daunce at St. Innocent's [*Church*]
Portrayed is with all the surplusage, [*concomitants*]
Yoven [*given*] unto us our lives to correct,
And to declare the fine [*end*] of our passage.

In this myrrour every wight may fyne,
That him behoveth to gone upon this daunce:
Who goeth to forne [*before*] or who shall go behind
All dependeth in godde's ordinance!
Death spareth not poor nor yet blood royall,
Every man therefore have this in remembrance,
Of o [*one*] matter god hath yforged [*formed*] all.

The poem is a dialogue, in which death addresses and is addressed by a pope, an emperor, a cardinal, a king, a patriarch, a constable (i. e. of a kingdom), an archbishop, a baron, a princess, a bishop, a squire, an abbot, an abbess, a bayley, an astronomer, a burgess, a canon secular, a merchant, a chartreux

more of spleen than criticism in the confession—"I am so disgusted with the church paintings I have seen in other places, that I had not patience to attend to this defilement of the sanctuary." (vol. i. p. 98.) "The grim and lion-like saints," to whom he alludes in his next sentence, are removed from the aisles in which

(monk of the order), a sergeant, a monk, a usurer, a poor man, a physician, an amorous squire, a gentlewoman, a man of law, Master John Rikil whilom tregetour (conjuror)—

> Of noble Henry king of England,
> And of France the mighty conquerour,

a parson, a juror, a minstrel, a labourer, a *frere menor* (or cordelier, a monk of the order), a child, who replies

> A, A, a, a, worde *I cannot speak!*
> *I am so younge, I was born yesterday,*

a young clerk, and a hermit, the only one who receives death joyfully, and death encourages him—

> Sith death to escape may be no sickerneese,
> As men deserve, God 'quiteth [*rewards*] of righteousneese,
> To rich and poor upon every side.
> A better lesson there can no clerke expreese,
> Than—till to morrow is no man sure to abide.

—The king eaten of worms,

> How I lie here whilom crowned king
> To all estates [*degrees*] a true resemblance
> That worms' food is the fine of your living.

The last character is the author Machabree—

> Yet there be folke more than six or seven
> Reckleese of life in many maner wise,
> Like as there were hell none, nor heaven,
> Such false errour let every man despise
> For holy saincts and old clerkes wise,
> Written contrary her [*their*] falseneese to defame:
> To levin well-take this for the best emprise—
> Is worth much when men should hence pass.

The l'envoy of the translator concludes the poem. The curious reader will rather regret with us the limits to which our extracts are confined, than require apology for their insertion. And if the oft-repeated, unregarded sentence "thou shalt surely die!" acquire any degree of strength from this extraordinary mode of enforcing it, may it not lead to the reflection that the curtain falls on the dance of death only till *the scene is changed?*

they were placed in his day; and from "over the Litany desk," where Mr. Hodgson saw them; and more advantageously disposed above the screen. "St. John of Beverley of hideous aspect" still frowns among them, and with Wilfred, Acca, Alcmund, Eata, &c. stands beneath a scroll inscribed *Fundatores hujus loci.*[7] The space above the screen, once open, is now walled up, and a window opened in its centre between the effigies of these saints.

A remarkable part of the screen is an inscription in ligature letters, which, for some time, puzzled the antiquaries, or escaped their notice. It is cut on "a fillet of the tabernacle work," and may be read thus:—

ORATE PRO ANIMA DOMINI THOMAE
S. PATER HUJUS ECCLESIAE QUI FE-
CIT HOC OPUS.[8] *(See the plate.)*

The parts of this curious inscription which had been destroyed in the course of ages *are now restored* according to the above reading, suggested by Mr. Hutchinson, (vol. i. p. 91.) sanctioned by Mr. Pennant, (vol. iii. p. 293.)

[7] Literally, "Founders of this place," which cannot strictly be applied to *all* these persons. The sanctity, however, of the early Fathers may well be called the foundation on which the house has risen to celebrity.

[8] Pray for the soul of the Lord Thomas the *Second*, who (caused to be) made this work. Or the S. may be the initial of the prelate's surname, or of the place of his birth, which is not certainly known.

and adopted by all who have written on the subject.

Against the west wall of the transept, almost opposite the entrance to the choir, is the Litany desk, now used for burials, &c. In the panels of its extended front are figures similar in style, but inferior in execution, to those on the screen.

Within the screen is the choir, that part of the building now dedicated to the purposes of the parish church. This may be considered as a distinct edifice, and its description is the most material part of our subject. It has already been hinted that it consists of one aisle divided into three, each being distinct and yet united, supposed in reference to the Holy Trinity. The length of the choir we previously stated where it was necessary to view it in connexion with the other parts of the building. The breadth of the centre aisle is 27 feet, and of the side aisles nearly 12 feet. The height of the centre aisle is immense, and the roof is supported by huge blocks of oak forming low sharp-pointed arches without ornament. The roofs of the side aisles are low, formed of stone, by a series of intersecting arches springing from the columns which divide the choir.

The walls of the side aisles are at least 10 feet thick, as may be seen where they are pierced for a door on the south side. The walls of the chancel or centre aisle are composed of a grand series of intercolumniations, shaft over shaft,

and arch over arch. The lowest series is composed of six thickly-clustered columns, forming an equal number of fine pointed arches, rather more than one-third of the whole height of the choir. The second or middle series consists of six short, heavy, massy, clustered columns, and as many semicircular arches, each divided into two pointed or lancet lights, by a single shaft or mullion in the centre. At present the effect of this series is lost; for, by the want of the drapery which has adorned the church, these arches are left entirely open, and the unintended intersection of the rude round arch on one side takes away the harmony and keeping of the whole. The last and highest series is formed of pointed arches in a unique taste, without columns, consisting of one large between two smaller pointed arches, formed and divided by solid masonry. Thus each of the three series is distinguished: in the first are six arches, in the second, twelve, and in the third, eighteen.[9] This last series is

[9] "The interior architecture of this church is highly finished, in the mixed Gothic order; the pillars are clustered, supporting Gothic arches; the members of the archings, and the pilasters, finely proportioned. The quire is roofed with wood covered with lead, and the side aisles are arched with stone; a double gallery runs round the whole, opening with Saxon arches; each opening is composed of three arches, the centre circular, the side ones pointed, of which the workmanship is very fine, and the *pillars light*. The principal pillars of this structure in general are rather disproportionate and heavy; an error seen in most of the Saxon churches." Hutchinson, vol. i. p. 99.

We quote this contradictory passage, because we conceive it a duty not to suppress any thing that has been written on the sub-

doubly effective; for, being above the exterior roof of the side aisles, light is admitted from without, which of course increases the beauty as well as the utility of the series. There are six inferior lights in the walls of the side aisles, and the choir is still farther lighted by the great east window, which occupies nearly half that end of the centre aisle. The window is singular in this, that it is, or appears to be, broader at the spring of the arch than at the base of the columns. It is likewise distinguished by that ornament commonly called the witches' wheel. It is divided by 'slender shafts of shapely stone,' as usual; but the great ornament of such buildings, and what ought particularly to distinguish them—painted glass—is totally wanting. That beautiful and appropriate medium through which in former ages

> "The silver light, so pale and faint,
> Shewed many a prophet, and many a saint,
> Whose image on the glass was dyed;—
> Full in the midst, his cross of red
> Triumphant Michael brandished,
> And trampled the apostate's pride.
> The moon-beam kissed the holy pane,
> And threw on the pavement a bloody stain."

Imagine the cross of St. Andrew in the place of the figure of the archangel, and you will be

ject, especially where it bears against our argument; appealing for the truth of our description to the eyes and understandings of those who, having seen and known, must be the best judges.

"The members of the archings and pilasters are finely proportioned." Beau. Eng. and Wales, vol. xii. p. 163.

delighted with an almost living picture of this beautiful *Oriel* as it was, and as it ought to be, and at once feel and lament the mutilated state in which it is. Beneath this window is the altar, once a very beautiful specimen of its peculiar style of architecture, as we are assured by many who remember it, before the present frontispiece was raised against it. Imagine, reader, this appropriate altar with its niches and its tabernacle work, its mimic spires, and minarets and pinnacles, its foliations and its tracery, and then behold its present appearance,—a Grecian front, of wood, painted, gilded, carved into columns, pilasters, base, and projecting pediment,—all of which would be beautiful in their proper place, but screening as it does what would be appropriate, and representing as it does what is the very reverse, we hold up our hands in wonder at the taste which could suggest such an *improvement*, and without a quibble pronounce this *Grecian* front the most *Gothic* part of the edifice. The date of the alteration is preserved—1798, G. Busby, Minister.

From this altar we turn with much pleasure to the opposite end of the choir. In former times,—and, indeed, judging by the accurate views in the Beauties of England, &c. vol. xii. we may say, very lately,—the upper part of the great arch which opens from the transept to the choir was open above the screen, as has been stated above, p. 71. *Now*, however, it is walled

up to the very point of the arch, and this improvement, so essential to the comfort of the congregation, is made highly ornamental; for it harmonizes with the general character of the church. Above the entrance is the organ-loft, a large gallery extending across the aisle, and now made to contain the vocal as well as the instrumental music, the organ, and the singers. The front of this gallery is ancient, divided into compartments, each containing a full-length figure, like those on the lower part of the screen and on the front of the Litany desk. 'The portraitures of our blessed Lord, and his apostles, and the Virgin Mary, are painted on the panels.' The organ is large and fine-toned; but it would be much improved by the addition of a *swell*, the want of which is a defect.

Above and behind the organ is the improvement to which we just alluded, and which we shall now describe. It represents one large front, supported on a projecting bead with its alternate blocks and spaces, and divided into three arches by ornamental buttresses terminating in the usual pinnacle, topped and dotted with cinquefoils. The centre arch is painted to represent a window of stained glass, and is transparent. The subjects are, St. Andrew in the centre, and, above, the arms of the donor. This window has a beautiful effect. On each side is a niche; from that on the right hand projects a female figure, with a coronet and cross, designed for the

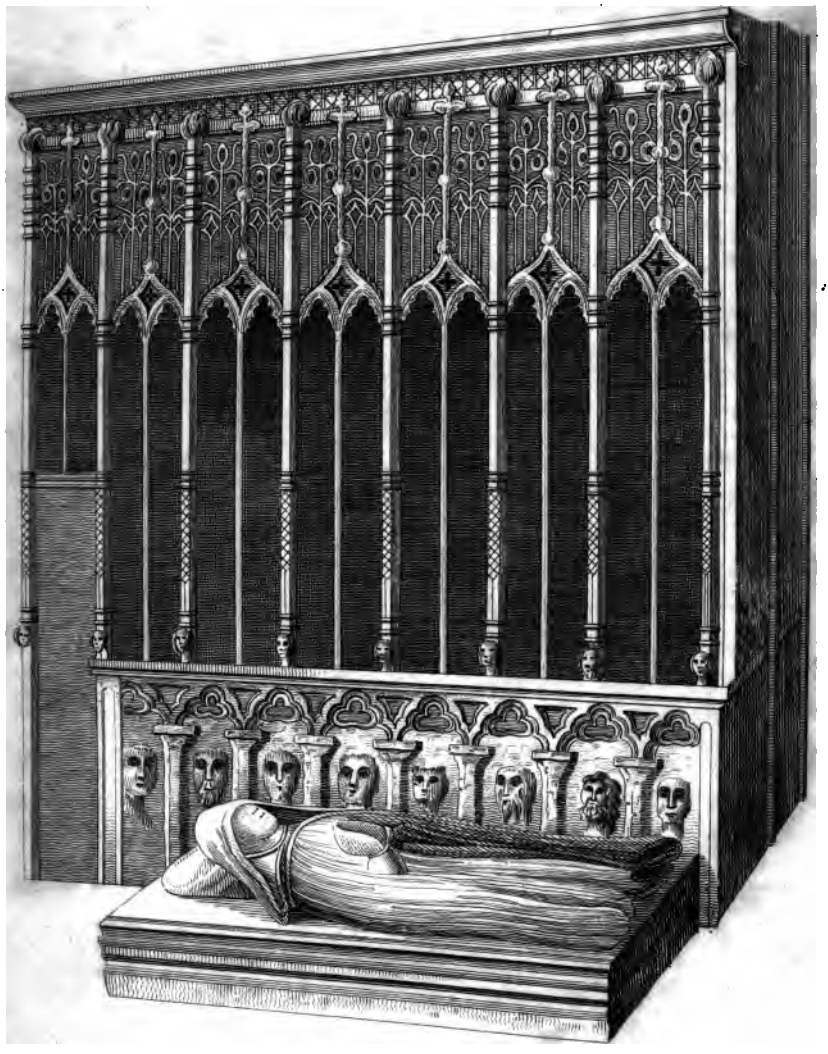
Queen of Northumbria, Etheldreda, the first benefactress to the church. In the opposite niche stands her husband Egfrid, who certainly has less right than his royal spouse to such a distinguished place. The painting is very effective, and the relief particularly happy. It is to be regretted that this praise cannot be extended to the attitude and station of the figures, and that it must be entirely withdrawn from the drapery, which is theatrical and unappropriate, and defective in delicacy and fitness. On the whole, however, this is a most valuable improvement. Thus the memory of the first benefactor is honoured by the last, for we owe the work to the Rev. Robert Clarke, the present lecturer; and we take this opportunity to state, that all the improvements which we have distinguished in this chapter by italic characters, and which may hereafter be so distinguished, are the gift of this liberal benefactor, whose exertions for the preservation of this noble edifice demand the gratitude of all who feel its importance to the interests of history and antiquity.

The reader being now enabled to form a pretty accurate idea of the choir itself, we shall proceed to its furniture, a subject which fills us with the most disagreeable recollections. Near the altar on the south side is one beautiful gallery of carved oak. Beneath it are "three stalls (and two others have been cut away) highly ornamented with tabernacle work, and to which

the bishop and his attendants retired during the elevation of the host, as is the practice in the great churches of the continent." (Beau. Eng. and Wales, vol. xii. p. 164.) To keep up the resemblance and to point this out as the churchwardens' pew, maces, or rather azure rods with brazen crowns, form the divisions. On the opposite side of the altar, and farther to the west, is the beautiful oratory or shrine, which has been so much celebrated. It has been painted within like the screen of the choir. The roof is divided into eight compartments, with fifteen ornamental carvings at the intersections of the lines which form them. The centre one represents the figure of an angel holding a shield, the arms of which are a *cross saltire or*. for St. Andrew formed of two Saxon letters R. I. *supposed* the initials of the Prior Richard, whose History has been so often quoted and referred to, and who is *supposed* to have been a great benefactor to the church, of which, however, his modesty has left no evidence in his works; and the supposition rests on the reading of these letters.

The north side and west end of the shrine are entirely destroyed. The east end is painted like the screen, &c. There are three compartments; in the centre, St. Andrew, with St. Peter on his left hand, and on his right hand (we suppose) St. John. Beneath are represented the sufferings of Christ. The Saviour in the centre,

IN HEXHAM CHURCH.



South front of the Shrine and the Supposed Tomb of
PRIOR RICHARD.

Printed and Published by W. Davison, Alnwick.

The remainder of the choir is filled with 'most inelegant pews and galleries.' The latter vary from rich to wretched, but the same word will describe all the former. Concerning these there is nothing worth notice excepting an inscription on the front of that nearest the pulpit.

This Gallery was built in the year 1740
By Sir EDWARD BLACKETT, Bart. at his sole expense,
And given by him to this Church for the use of the public,
Reserving only the front seat to himself.

The bad arrangement of these galleries is a greater evil than the wretched state in which we find them, being formed between the columns, defacing the arches, and much injuring the appearance of the church. And it is a subject of great and general regret that this magnificent pile, "the sacred storehouse of our ancestors, and guardian of their bones," should be thus dishonoured. Besides, it is injurious to the interests of religion; for, from the extreme cold and the bad accommodation, the church is in winter almost untenanted, and the fair temple dedicated to the worship of God appears doomed at once to degradation and neglect. We rejoice, however, in the conviction that we speak not the words of accusation against the inhabitants of Hexham, but rather, that in expressing our own sentiments we utter theirs; and that as there is only one opinion on the subject, so are there strenuous and powerful friends to propriety and order, who are labour-

ing, not without hope, to remove this crying evil, and to restore to this part of the building that decency and comfort which their laudable exertions have previously wrought in its other divisions—"a consummation devoutly to be wished." [2]

One part of the furniture of the choir is particularly worthy of notice; viz. a circle of ancient seats, formed of carved oak, and curious in their form. These have probably been in former times the seats of the choristers, being immediately under the organ. Each seat is a chair, with elbows or arms quaintly carved; and the bottom made to be occasionally turned up, when the under face displays a grotesque mask, beauquet of flowers, or other ornament. They have been divided by beautiful mimic pinnacles of superior execution, like those in the front of the shrine, but these have been lopped away to support the galleries!

The pulpit, reading desk, &c. are in one, and unworthy of particular notice. In this description of the choir and its furniture, we have

[2] From a case already quoted, (see p. 55, and note 8 below), it appears that *the impropriator is bound to repair the choir.* "Of late years the parishioners have bestowed above £ 500. upon the repairs of the north and south quarters, steeple, &c. and on the other hand the said impropriators have repaired the quire, &c." Case, &c. "The quire is a fine fabric, the altar large, with a good light. The latter was repaired by the late Sir William Blackett; as was the whole church by a brief, 1725, towards which £ 1040. was collected. It still calls for farther assistance, and implores the charity of some benevolent and good patron." Wallis, vol. ii. p. 96.

made no allusion to the floor, as what we have to say respecting it will be noticed under the head of

MONUMENTS.—The floor of the church is flagged with stones, at one time nearly all monumental. In this department we have not to complain of the want of improvement, if alteration may be so called; but if time has wrought much evil among these records of the mighty dead, we fear that the blunders of ignorant improvers have wrought more. *Flat coffin-shaped stones*, laid even with the pavement, on which were simply inscribed the name and rank of the person buried, are the most ancient funeral monuments found within our churches, and these appear to have been numerous in Hexham; but what remains of them amounts to little more than nothing. The most ancient monument now in the church is said to be that of Elfwald, king of Northumbria, who was killed at Sytlechester or Cilchester, (probably Cilurnum, now Walwick Chesters), by Sigga, a factious lord of his court, Sept. 23d, 788. See Wallis, vol. ii. p. 96, who quotes Hollingshed's Chron. vol. i. l. vi. p. 135; Hutchinson's Tour to the Lakes, p. 309, and his view of North. vol. i. p. 98, (his suggestion will be noticed hereafter); Pennant's Tour in Scot. vol. iii. p. 293; Hodgson's Beauties of Eng. and Wales, p. 164; Mack. and Dent. ii. 308. Against this mass of authority, we can only say, that *the thing is*

impossible. Monuments of this form do not occur at the earliest till the beginning of the 13th century; besides, that, at the present day scarcely a trace of the church in which Elfwald was buried remains to us. See more on this subject in part second.

The oldest monument in the present church has never been noticed, as far as we are aware, by any historian or traveller. It is still visible in the floor of a pew at a short distance from the organ-loft, on the south side of the choir, raised a little from the common floor; and this circumstance may account for its preservation, and for the neglect it has experienced. Its form is that of the most ancient church monuments,—long, flat, and coffin-shaped; in length 6 feet, in breadth 2½, divided longitudinally by a deep cut, perhaps the remains of a cross or of a sword. On the left side of this division is a cross fleury without a shield, border, or any ornament. The inscription is between two small crosses in one line along the opposite side of the division, and announces simply, that,

JOHANNES MALERBE JACET HIC.[3]

We have thought proper to present the reader with the inscription in the original character, see plate. The order of the words and the general style are sufficient evidence of its anti-

[3] John Malerbe lies here.

quity. The name of Malerbe is of so rare occurrence as to warrant the supposition that this John was the representative of a family, the English branch of which was lost in him; perhaps an immediate follower of the Norman William, who may have died in endeavouring to reduce the men of Tynedale—wild but heroic men, whom the power of the bastard conqueror of England could never overcome.

We shall next notice those monuments which have been lost in the alterations of the church, but preserved in the works of former writers. Wallis says, "the floor is mostly covered with ancient grave-stones. Many have been inlaid with *brass*, and others with *croziers*. They are very entire after they have been trod under foot for so many ages." (vol. ii. p. 96). Of these, however, three only have been described.

"Near the north door, on the right hand, is a flat funeral stone, very ancient. It has a crozier upon it, and this inscription,—

HIC JACET THOMAS DE DEVILSTONE."[4]

We might have hoped that Mr. Wallis had mistaken for a crozier what had been otherwise intended, and thus the Thomas of the

[4] Here lies Thomas of Devilston or Dilston.—The same name, and if Mr. Wallis had not pointed out the crozier on his tomb, we should have written the same person, occurs in the list of sheriffs of Northumberland 9th Edward I., 1281. There is little known concerning this individual. For what we have been able to gather on the subject, we are indebted to Mr. Hodgson's

tomb and he of the escheats, the only one we can discover of the name, might be fairly considered the same person. But Mr. Hutchinson likewise notices the crozier, and proceeds to another tomb, now destroyed, ornamented with

valuable extracts from the Inquisitiones Post Mortem and the Rotuli Hundredorum. (See Hist. of North. vol. v.)

Simon of Devilstone granted in fee to Thomas of Devilston his son the manor of Devilston on his paying yearly to the said Simon 24 marks and doing due and accustomed suit and service to the said Simon for the same; and the said Thomas held the said manor 20 years before the death of his father aforesaid, &c. Thomas therefore held the manor not of the king, but of his father Simon. p. 100.

They (the commissioners of inquiry) say that Thomas of Develston was summoned to receive knighthood and &c. p. 105.

Item. Thomas of Develeston gave of the town of Develston which he held of the king in capite, for service, a fourth part of one fee to William the son of Hugh, and to the same Hugh three acres and one rood held of the said Thomas in the time of the aforesaid King Henry (III.) p. 106, 7.

They say that Robert of the Chamber and Robert of Menevill subescheator in the time of our Lord the now king seized to their own use of Thomas of Develston 2 marks on account of his office (perhaps his shrievalty) not performed. p. 114.

They say that Roger Bertram sold to Thomas of Develiston his own service, that is to say, the half of one fee. p. 116.

In the 18th year of Edward I. 1290, Thomas of Develiston died possessed of the manors of Devilston and Hetham, Corbridge Wood, the lands of Hidesley, &c. p. 50.

And in the 11th Edward II. Lucia his wife died seized of the manor of Devilston. p. 62.

He gave to the church of Hexham the whole manor of North Milnburn with a common of pasture on the moor of Crekelagh. (see appendix).

In the Testa de Nevill the following passage occurs under the head of Inquisition made into the tenements and fees held in capite of our lord the king which have been given away or alienated from the service of our lord the king.

Thomas of Devilston held in capite of our lord the king the Town of Deilston by the service of three parts of one knight's service, and all his ancestors held by the same service since the

a crozier and chalice, inscribed Johannis Dew; (we venture to suggest De W— and suppose the remainder of the word defaced, and that it might have been read *John de Wall)*, with the usual legendary prayer in the margin, *orate pro anima*; &c. vol. i. p. 98.[5]

The following are still in statu quo. About half way up the choir, and on the south side in a pew is a monument of black marble inlaid with brass. The following inscription is on a brass plate at the bottom:—

Hic jacet Robertus Ogle, filí Elene Bertām filíe Roberti Bertām militis qui obiit in vigilia omnm. Sanc. Aº Dmi mccccaivº cujus aīe p.pīciet Ds Dme.[6]

Sir Robert Ogle married Eleanor daughter and sole heir of Sir Robert Bertram, baron of Bothal; by which marriage these two ancient

conquest; and of this tenement nothing is alienated or given either by marriage or in charity or by any other mode by which the king might claim less service. The said Thomas is now dead, and his lands with his heir are in the custody of Robert the son of Roger by the king's commission, so long as it shall please the king.

[5] In the Tour to the Lakes, p. 310. Mr. H. reads "inscribed in very rude characters, *Hic Jacet Johes DeW*, &c." The proverb says that second thoughts are best.

[6] Here lies Robert Ogle, son of Eleanor Bertram, daughter of Robert Betram, knight, who died on the eve of All-saints, in the year of the Lord, 1404, on whose soul may the Lord God have mercy!

houses were united. He was high bailiff of the dominion of Tynedale, as attested by his patent, bearing date 11th Edward III. He built the castle of Ogle by leave from the crown, [7] and had also a grant of free warren. [8] He was at the Battle of Neville's Cross, (1346). [9] His lady, Eleanor, baroness of Bothal, survived him, and married John de Hatfield. His grandson Sir Robert de Ogle, by his son Sir Robert, [1] succeeded him. The arms on the tomb are 1 and 2

[7] The following anecdote of a gift of this Robert Ogle may interest many of our readers.

Anno undecimo Henrici Quarti. John Bartram of Northumberland sheweth how Robert de Ogle, knight, gave to him in tail-general the castle and manor of Bothal, with the appurtenances in the same county, and how the terre-tenant was seized of the same, until Robert de Ogle, knight, son of the said Robert, with 200 men dispossessed and kept him therefrom; whereunto he prayeth restitution.

It was enacted, that a writ should go down to the sheriffs of Northumberland to take all the premises with all the goods therein, and the same safely to keep, with proclamation at the gates of the said castle to will all therein to depart, and also to charge the said Robert at a certain day to answer in person at Westminster, as well to the king as to the said John.

Sir Robert Cotton's Abridgment of the Records in the Tower.

Robert Ogle, the son, frequently occurs as knight of the shire in the next two reigns.

[8] Ex Rot. Cart. de anno 15 Ed. 3. m. 16.

[9] Hollingshed's Chron.

[1] 1362.—36th Edward III. Robert Ogle was seized of Saltwyke lands, Ogle Castle and manor, Longwitton, Ritrinan, Hachely, North Middleton, South Dissington, Heppal, Great Tosson, Warton, Flotwalton (Flotterton), Overtherwite, Nethertherwite, lands and tenements, &c. Aldenschole (qu. Old School, or Eillan's hole?) within the liberty of Hexham, Rouby (Rothbury) manor, Shewingsheeles manor, &c. including five strong castles and towers. Secunda pars escheat. Hodgson, vol. v. p. 81.

argent, a fess between three crescents gules, 3 and 4, or. an orle, azure.

We know not why this Robert is thus secluded from the vault of his ancestors at Bothal, nor whether Mr. Hutchinson was aware of the cause, when he wrote the very beautiful reflections on the empty dignity of ancestry, p. 308 of his Tour to the Lakes, to which we refer the reader.

This monument has suffered much in its appearance by the loss of part of its ornaments of brass. We cannot help quoting a passage as applicable to the church of Hexham as to that of which it was originally written.—"Here in the old church were an almost innumerable quantity of grave-stones, many of which formerly shone like embroidery, being enriched with the images, &c. in brass, of bishops and other ecclesiastics represented in their proper habits, (the writer quotes a *shining* instance). But to see how all sublunary things are subject to change or decay, what was thought the most durable by our fathers, and most fitted to carry down the names and qualities of the venerable dead to the latest posterity, by an unaccountable turn of fate, proved the very occasion of destruction by their sons." [2]

Table monuments with recumbent figures are the next important class of our subject. These have all been noticed by former writers.

[2] Drake's Eboracum, vol. ii. p. 273.

The most ancient table monument in the church is now placed exactly in front of the shrine on the north side of the centre aisle of the choir. This is not its original situation. It now covers another tomb on which it rests, and this impropriety of place has caused much confusion in the accounts respecting it. Its description is simple. The figure of a monk—hooded with his hands clasped in the attitude of prayer. It is commonly called the tomb of Prior Richard, whom this figure is supposed to represent. Mr. Hutchinson is of this opinion, and strengthens the supposition of a change of situation, for he would place this effigy beneath the arch of the supposed tomb of Elfwald. He measured the effigy, and found it answered exactly in length. He remarks that the folds of the drapery are thrown into excellent order, easy and elegant, and adds, that the religious of the order of St. Austin (Augustine, of which order were the canons regular of Hexham) were hooded. Mr. Wallis thinks this effigy represents a prior; but confounding the effigy on the tomb with a helmet fastened on a pillar above, he supposes that the person represented, "had been of the military before he was of the religious order,"[5] vol. ii. p. 97.

[5] The helmet is that of Sir John Fenwick, who was slain at the Battle of Marsden Moor. His skull, which was broken in the same place with the helmet, is still kept at the Manor Office. Concerning this skull, its power of motion, and its love for one particular room, to which it would always return when removed,

We have no evidence that this is the tomb of Prior Richard, but we cannot deny that it may be so. There is no proof that this effigy should be placed beneath the arch at the corner of the transept, but it ought very probably to be so placed. Should these alterations be adopted, what becomes of the letters R. I.? In the old school is a pedestal or altar so inscribed; in the east aisle of the north transept is a shield so inscribed; and in the centre of the roof of the shrine the same inscription is repeated. Either of these would be appropriate places for the tomb of Prior Richard, and had we found the tomb so situated and the letters no where else, we should have had no doubt either as to the identity of the effigy or the meaning of the letters; as it is—or should Mr. Hutchinson's suggestion be followed—there can be no certainty either on one subject or the other.

In the south aisle of the choir are two table monuments. From one the effigy has been removed, and on the other is the recumbent figure of a knight of the holy banner.[2] This is sup-

many stories, as surprising as they are *true*, long delighted and terrified the servants of the Abbey and their gossips. Now, however, the legends are lost or disregarded, and the skull lies very quietly in its appointed place. It is probable that the monument on which the prior's effigy rests is the tomb of Sir J. Fenwick.

[2] The attitude of a crusader, in armour—the legs crossed—could only be assumed by persons born in the Holy Land, by a knight who had fought, or who had made preparation to fight, for the cross; or at farthest by the son or immediate descendant

posed to be a member of the baronial family of Umfranville. The arms are, gules, a cinquefoil between 8 croslets 3, 2, 3. The person here represented is probably Richard de Humfranvil, who gave to the canons of Hexham one toft and eight acres of land in Prudhoe, and whose family were all great benefactors to the church. He died 11th Henry III. A. D. 1227.

Near the north door is a similar effigy, removed however from its table. It is habited like the last, steel to the teeth, with cuirass, shield, helm, and hauberk. His shield is or. on a fess azure, three garbs proper, the arms of the Aydens, of which family it is supposed this knight was a member. The name of Galfred de Ayden, alone, occurs early enough to deserve the distinction. His heir is mentioned in the Testa de Nevill. [5]

of one "whose sword had opened a way to the Holy Land." The latest monuments of this kind must be dated as early as the 14th century. Hutchinson mentions this monument, and refers us to Camden, quoting his description of it in the Britannia. In our copy, Ed. Francf. 1590, there is nothing on the subject.

[5] Mr. Wallis, by what means we know not, stumbled on this figure as the effigy of Henry Beaufort, Duke of Somerset, who was taken prisoner at the Battle of Hexham. Mr. Hutchinson corrects him, and suggests the Aydens, whose arms resemble those on the shield, while the Beauforts quartered the arms of England. It is very remarkable that tradition has preserved no memory of the spot on which the illustrious and unfortunate Somerset suffered the pain of treason. All writers agree that he was beheaded at Hexham. "The Lord Somerset was beheaded at Hexham, *where he was buried.*" Acct. of the Battle of Hexham translated from the year-book, Easter, 4 Edward IV. fol. 19. (Gent. Mag. Nov. 1792.)

The last monument of this description mentioned by Mr. Wallis is "a flat funeral stone of blue marble to the memory of the Rev. and learned George Ritschel, a Bohemian by birth, lecturer of Hexham, with this inscription:—

Sub hoc marmore sacræ reconduntur reliquiæ
Georgii Ritschel, patria Bohemi,
Religione reformati: qui Sæviente in protestantes—
Ferdinando 2do omnibus gentilitis
Hereditatibus exutus, sed Higentorati
Lugduni Batavorum, aliarumque academiarum externum, spoliis onustus
Quicquid eruditionis in istis florentissimis
Musarum Emporiis viguit, secum
Detulit Oxonium Anno Domini 1644.
Qua celeberrima academia consummatis
Studiis aliorum commodo studere cœpit.
Et contemplationibus metaphysicis,
Vindiciis ceremoniarum ecclesiæ Anglicanæ,
Aliisque scriptis eruditissimis editis toto
Orbe statim inclaruit.
Tanta fama auctus, ecclesiam
Augustaldensem, ad quam electus erat,
Et cui præfuit annos plus minus 27,
Magis augustam, et tantum non
Cathedralem, qualis olim fuit, reliquit.
Natus Anno Domini 1616
Denatus 1683." [2]

Ritschel was curate and first lecturer of Hexham, and a considerable benefactor to the poor of that parish, (see app.) For the epitaph we

[2] Beneath this marble are deposited the sacred remains of George Ritschel, a native of Bohemia, and a professor of the reformed religion. By the inveterate cruelty of Ferdinand the second towards the protestants, he was expelled from his country, his family, and his hereditary rights. But at Higentoratus, at Leyden, and at other foreign academies, he was loaded with the spoils of learning—of whatever was in vogue at these most flourishing marts of the Muses. These honours he brought with

are indebted to Mr. Wallis, the original being long since obliterated.

The few flat stones which remain unnoticed are perhaps scarcely worthy of notice. Lower down the choir, a little to the west of Mr. Ritschel's monument, is one somewhat similar to it. Four shields may be traced, but the inscription is worn out. Another lies opposite the font; the inscription is English; but the words "*doth lie*" are all that are now legible.—Stepping out of the *shrine,* you tread on a stone sculptured into a cross bound with garlands. This is hidden by the pews upon it and about it. Over the whole floor are many flat stones with initials in lead; but these are all modern and unimportant.

him to Oxford, A. D. 1644. In that highly celebrated academy he began to pursue the highest studies for the benefit of others; and by his Metaphysical Contemplations, his Defence of the ceremonies of the Church of England, and by various other most erudite publications, he soon became famous throughout the whole world. Thus he increased the fame of the church of Hexham, to which he was elected, and over which he presided about 27 years; and at last left this venerable cathedral more venerable, and yet less so, than it was in former ages. He was born A. D. 1616, and died 1683.

The book here alluded to, concerning the defence of the ceremonies of the church of England, is noticed by Bishop Kennet in his Historical Register. It is entitled, Dissertatio de Ceremoniis Ecclesiæ Anglicanæ, quâ usus earum licitus ostenditur, et a superstitionis et Idolatræ crimine vindicatur. A Dissertation on the ceremonies of the church of England, in which their use is shewn to be lawful, and vindicated from the charge of superstition and idolatry. By George Ritschel, Minister of Hexham, in Northumberland. London, 1661. This work procured him the love and friendship of that eminently learned and good prelate, Bp. Cosins.

Beside this tomb lies another. The effigy is of superior workmanship, and represents a lady. This may have occupied the vacant table near the tomb of Umfranville, or it may have reposed beneath the arch of Alfwold. No suggestion has been offered as to the person it is supposed to represent. The last table monument worthy of notice is a modern one in the east aisle of the south transept, inscribed Sepulcrum Johannis Anesley, Generosi. Arms, on a bend dexter 3 stars of 5 points, a rose in chief. In the old school and in other parts of the church are upright stones inserted in the ground, like the usual headstones in a churchyard, but these have little or no claim to notice. On one we find a memorial of five persons of the family of Carr, from 1715 to 1747, and four of the name of Surtees of Newbiggin, from 1751 to 1803. Dismissing these, we shall proceed to enumerate the

Mural Monuments.—On the west side of the north transept is a noble monument,—

A pyramid of variegated marble; a small medallion of the same is suspended from the centre by a white marble ribband with a rosette, and is charged with a shield; gules, a cross saltier azure, edged or;—crest, a Moor's head proper. Beneath is an elegant shrine of white marble placed on a tabular pedestal (divided into two folios) of the same beautiful material. On the shrine is the following inscription:—

Deposited
In the family vault are the remains of
The Rev. THOMAS ANDREWES, M. A.
Lecturer of Hexham,
Who died July 16th, 1757, aged 80 years.

ROBERT ANDREWES, Esq. died Dec. 28th, 1764, aged 82.

ANN NEWTON, daughter of the above ROBERT ANDREWES,
Died July 12th, 1767, aged 32.

ANN ANDREWES,
Wife of ROBERT ANDREWES, Esq.
And Daughter of Sir THOMAS RAWLINSON, Knight,
Alderman of London,
Died July 31st, 1769, aged 75 years.

On the left folio of the pedestal—

Sacred to the memory of
HONOR,
Daughter of the above
ROBERT ANDREWES, Esq. and Wife of
The Rev. SLOUGHTER CLARKE, A. B.
25 years Lecturer of Hexham,
Which preferment he resigned 1801.
She died March 9th, 1805,
Aged 72 years.

Was pious, just, and generous,
Prudent, candid, and benevolent.

The Rev. SLOUGHTER CLARKE, A. B.
Died 22nd April, 1820,
Aged 79 years.

The Righteous shall be had in
everlasting remembrance.

Beneath on a medallion, a small shield; argent, in chief a small star for difference, on a bend dexter gules between three pellets sable, three white swans, proper. Over all an escutcheon—gules, a cross saltire, azure, edged, or. crest, a white swan, proper, holding a pellet, sable.

On the right hand folio—

Sacred to the memory of
MARTHA,
Daughter of CHARLES SHAFTOE, Esq.
And the beloved Wife of
The Rev. ROBERT CLARKE, M. A.
Lecturer of Hexham.
She died Dec. 8th, 1814,
Aged 28 years.

She was devout and amiable
to her Creator and her fellow creatures.

Shield. quarterly 1st and 4th argent, 3 pellets sable, bend dexter, gules, charged with 3 white swans, marchant, proper. 2nd and 3d gules or. cross saltire, azure,

edged, or. Over all an escutcheon gules, a bend dexter, argent 3 stars of 5 points sable. Crest, a white swan proper, holding a pellet sable. This is a most elegant monument, by Davies of Newcastle. The family vault is beneath, entered from the churchyard. Above is a large well-painted escutcheon bearing the whole arms.

On the east side of the north transept, a stone slab, beneath a canopy, enveloped in mantling—

H. S. E.
GULIELMUS JOHNSTON,
Mercator, Laboribus finitis,
Naturæ cessit 26° Die
Maij A. D. 1725. Ætat. Suæ 69.

The arms are richly mantled, but the execution of the whole is indifferent. Shield, azure, a bend dexter argent between 3 stags' heads of the first, and 3 croslets argent. Crest a stag's head and antlers, proper.

A plain white marble slab on a variegated marble case—

In memory of
The Rev. WILLIAM FLEMING, A. M.
Minister of this parish,
Who lies interred near this place.
He died Jan^y. 15th, 1809, aged 57 years.
Also in memory of
ELIZABETH JOBLING,
Who died September 4th, 1821, aged 31 years.

South aisle of the choir—a small oval white marble monument—

To the memory of
MARGARET FEATHERSTONHALGH,
Relict of
W. FEATHERSTONHALGH, Esq.
Late of Newcastle upon Tyne.
Ob. 19th May, 1800, Æt. 78.

Elegant white marble slab, urn, and drapery, on a blue marble ground—

Sacred to the memory of
PAUL VAILLANT of HEXHAM,
Who died Jan. 6, 1816,
Aged 76 Years.

[*Davies.*]

On a black stone inserted in a neat white case hid beneath a flight of stairs to a gallery—

M. S.
Patriæ, heu! nunquam visi
Matris piæ optime meritæ
Grati animi et pietatis indicium,
B. DIXON fil. Posuit. A. D. 1749.

An oval slab of white marble—

M. S.
Revdi. PETRI RUMNEY de Hexham
Qui ob. 16 Feb. 1771, Æt. 56 et
Elizæ uxoris ejus quæ ob. 7 Nov.
1795, Æt. 79.

Grata et pia proles
Hoc monumentum
Posuit.
1796.

On a black slab inserted in a handsome stone edged with white—

To the
Memory of
CALEB ROTHERAM,
late of Kendal, D. D.
Who successfully united the
force of Genius and industry
in the cause of Religion,
truth, and liberty.
The Holy Scriptures were his
favourite study, the doctrines
he taught, and the Rule
of his life.
With extensive knowledge,
unlimited benevolence,
and rational affection,
He adorned the characters
of a Minister, Tutor, Parent,
and Friend, and died
June 8th, 1752,
Aged 58.

Beneath—

JOHANNES ROTHERAM, M. D.
Obiit 18° Martii 1787,
Ætatis suæ 68.
Eximias animi dotes.
Scientiarum studio excultas
Publico non suo
Emolumento impertivit.

On a brass plate inserted in a plain neat stone—

To the
Memory of MARG:
Daughter of GEORGE and MARGARET FAIRLAMB,
Who died Febʸ· 21st, A. D. 1771, 16 Æ.

Epitaph.

Great king of terrors, where are now thy stings?
Where now thy conquest, all-devouring grave?
O'er both the virgin soul triumphant sings,
Through him who suffer'd to redeem and save.
The prince of mercy bids the virgin rise,
From earth's vain transport and corroding care;
On seraphs' wings she views superior skies,
And 'sociates with the best loved angels there.

North aisle of the choir—white marble tomb, urn, and drapery, on a blue ground—

In memory of RALPH SPARKE, Esq.
of Summerrods,
Who died the 9th of May, 1805, aged 65 years.
Also of JANE his Wife, who died the 6th of July,
1806, aged 56 years.
And also of ISAAC SPARKE, of Summerrods, their Son,
Who died 15th September, 1816, aged 23 years.
And also of ELIZABETH MARY SPARKE,
his Wife,
Who died the 27th March, 1819,
Aged 22 years.

[*Jopling, Gateshead.*]

Ascending the broad stair-case from the south transept, a flight of spiral steps in a turret leads to the belfry, which is situated near the top of the large square tower, and just beneath the steeple. It is a square room formed by the walls of the tower. Here hung the curious ring of bells, which, from their names and inscriptions, have been noticed by all travellers, and yet never fully described. Mr. Wallis says, (vol. ii. p. 95) "St. Mary's bell was the largest. It was commonly called the *Fray Bell*, being never rung alone but on occasion of fire, or on the approach of an enemy to raise the *posse comitatus*, or FRAY, as it was stiled.[7] St. Andrew's bell was the next in size. It was called the *Haly*[8] *Bell*, being used for funerals."

These ancient bells deserve more minute attention than has yet been granted them. The inscriptions on them are preserved in the annexed engraving. The only copy we have been able to procure—perhaps the only one in existence—is, we fear, inaccurate; but what

[7] We are at a loss to know where Mr. Wallis found the word *fray* used in the sense of *posse comitatus*. Can Mr. W. have meant *array*? Military array and weapon schaw are the words anciently equivalent to the term *posse comitatus*. *Fray-bell* signifies simply alarum bell, rung out to give warning of a fray at home or a foray or inroad from abroad.—Mr. Wallis's words are quoted (without acknowledgment) in Mack. and Dent's Hist. vol. ii. p. 335. and the following facts are added. "It weighed 70 cwt. and was broken by ringing at the marriage of the late Sir William Blackett. It was heard at an astonishing distance."

[8] From the Saxon *halig*, holy.

remains is sufficiently curious to merit preservation. Three of the bells are dated 1404.[9] The other three were probably more ancient. Four of the bells are dedicated or baptized, as we learn from the inscription which is addressed to each bell by its name.[1]

The following are the inscriptions in their order:—

1.

AD PRIMOS CANTUS P.VISAT NOS
REX GLORIOSUS.

2.

ET CANTARE —— FACIET
NOS VOX ————

3.

EST NOBIS DIGNA,
KATERINE VOX BENIGNA!

4.

OMNIBUS IN ANNIS
EST VOX DEO ORATA JOHANNIS!

[9] Bells are said to have been invented by Paulinus, Bishop of Nola in Campania. But the reader will find "*bells of gold*" in our translation of the Bible, Exod. xxviii. 33, 39. "Tintinnabula aurea," in Bib. Riv. &c. and "χρυσῦν κώδωνα" in the Septuagint. The classical reader will recollect numerous instances in Plautus, Pliny, &c. to prove their antiquity. Church bells were introduced into England and Ireland as early as A. D. 500, when the pious and industrious abbots are supposed to have made them with their own hands.

[1] "About the year 968, Pope John XIII. baptized a large bell which was intended for the Vatican, by sprinkling it with holy water, &c." Thus the ceremony of consecrating or baptizing bells arose in the 10th century, and is, we believe, still extant. See Mich. Lequien's Dissert. 1, &c. Gregory's Church History, &c.

5.
ANDREA MI CARE,
JOHANNI CONSOCIARE!

6.
EST MEA VOX ORATA
DUM SIM MARIA VOCATA.[2]

The room immediately beneath the belfry is called the clock-house. It contains a large and handsome horologe, with an efficient face to the

[2] It must be premised that the following version of the first and second inscriptions is in a great measure conjectural. The medium adopted, it is hoped, will be thought nearer the style of the original and more spirited than a merely literal prose translation.

1. Even at our earliest sound,
   The light of God is spread around.
2. At the echo of my voice,
   Ocean, earth, and air rejoice.
3. Blend thy mellow tones with mine,
   Silver voice of Catherine!
4. Till time on ruin's lap shall nod,
   John shall sound the praise of God.
5. With John in heavenly harmony,
   Andrew, pour thy melody.
6. Be mine to chant Jehovah's fame
   While Maria is my name.

Some of the mottoes on the bells of York Minster are given by way of comparison.

1. *Deo et regi sacrum.* Sacred to God and the king. 2. *Jubilate Domini.* Make a joyful noise unto the Lord. 3. *Exultate Deo.* Rejoice in God. 4. *Gloria in excelsis Deo.* Glory to God on high. 5. *Vocata, dum voco pulsata mundo Maria.* Whilst I call, Mary rings through the world. (The word *pulsata* seems to signify that the bell had been *struck* not rung). 6. *Funera deploro, populum voco, festa decoro.* I deplore the dead, I call the people, I adorn the festival.—Of the twelve these are the most curious. The oldest is dated 1599. The diameter of the largest is 5 feet 9½ inches, and its weight 59 cwt. Drake.

Market-place, and another to the *Seal*. And as a proof of the naturally fine situation of Hexham Church, we may remark that the progress of the index over this latter face is observable with a good glass from Walwick, a distance of more than six miles.

The third room in the order of descent, the floor of which is composed of strong beams of oak, forming a roof to that part of the church which is beneath the tower, is the ringers' room. The present ring of eight bells is cast out of the metal of the ancient six, which we described above. Seven of these were re-cast in 1742, and one about 20 years ago. The Fray-bell would have outweighed the present eight. They strike the hours and chime the quarters by the machinery of the clock, and in ringing form a very beautiful peal. The ringers are expert and proud of this truly English distinction.[5]

[5] Ringing a peal is scarcely known except in England; and musical bells are almost strangers in every other country.

CHAP. VII.

PRESENT REMAINS OF ANCIENT PRIVILEGES—COURTS—MUNICIPAL GOVERNMENT—PRISONS—MORALS—STATE OF THE STREETS—SUPPLY OF WATER—HEALTH—AMUSEMENTS—SOCIETY—CONCLUSION OF PART FIRST.

THE present remains of ancient privileges are only those of the lord of the manor, and are to be found in the following account of the courts held in the regality, independently of its rights as a portion of the county of Northumberland.

There are within the regality of Hexham, or as it is called in certain acts of parliament relating thereto, the liberty of Hexham and Hexhamshire, two courts for the recovery of debts; viz. one which is a court of record for the recovery of debts to any amount, the other called the Side Court or Court Baron, in which debts under forty shillings are recoverable.

The Court of Record is a very ancient court, as will appear from the style thereof hereunder written; and its jurisdiction extends over the whole liberty, which comprises the three large parishes of Hexham, Allendale, and Saint John Lee, in the county of Northumberland. It

was formerly held by the Bishop of Hexham, and afterwards by the Archbishops of York, when the Bishopric of Hexham was annexed to the archiepiscopal see of York, as a peculiar within its jurisdiction. In the time of King Henry VIII. the regality of Hexham with all its courts, &c. was given to the king in exchange for certain royal possessions granted to the archbishop, who still retains ecclesiastical jurisdiction. After remaining some time in the hands of the crown, the regality of Hexham, with all courts, &c. in as full and ample a manner as the same were at any time theretofore had, and held by any bishop, archbishop, or by the king's majesty, or by any of his royal progenitors, was granted by letters patent to those under whom the present owners, Thomas Richard Beaumont, Esq. and Diana his wife, hold and claim the same.

Robert Hopper Williamson, Esq. of the town and county of Newcastle upon Tyne, Barrister at Law, is the present steward of the court of record;[1] and holds the same for

[1] Copy of the style of the Court of Record above referred to.

The Regality or Manor of Hexham with the Members in the County of Northumberland. } The Court of pleas and Court of record of Thomas Richard Beaumont, Esq. and Diana his Wife, Lord and Lady of the said Manor, holden there the —— day of —— in the year of our Lord —— before Robert Hopper Williamson, Esq. learned Steward of the same Court, according to the customs of the said Regality or Manor used and approved, time whereof the memory of man is not to the contrary.

trial of causes, twice in every year, within a month after Easter and Michaelmas.

The Side Court for recovery of small debts is held four times a year, or oftener as occasion may require, before John Bell, the present bailiff of Hexham, who presides as steward of the side court, the jurisdiction whereof also extends over the whole of the liberty, and, by special custom, goods levied under executions issuing out of this court, are sold for payment of debts and costs.

There are also held within the liberty of Hexham and Hexhamshire a Court-Leet and view of Frankpledge, and a Court-Baron, for the manor of Anick Grange. The tenements depending on this manor lie partly within Hexham and partly in other parts of the county of Northumberland. At this Court-Baron debts under forty shillings are recoverable, and, by special custom, goods levied under executions issued from this court are sold for payment of debts and costs.[2]

The quarter sessions for the county of Northumberland are held here annually at midsummer, in their course with Alnwick, Morpeth, and Newcastle. The acting magistrates hold a petty session for the Ward of Tynedale, at the *White Hart Inn*, on the first Tuesday of

[2] This account of the courts is printed from the communication of a gentleman every way capable of furnishing satisfactory information on the subject.

every month. The sessions for the county, as well as the courts of the manor, are held in the *Hall*, an antique, sombre-looking tower—built over a defensible archway—on the east side of the Market-place. Neither its age nor its original use has been ascertained. There is no proof of its having been "anciently used as an exploratory tower," and the notion of its having been "the episcopal palace" is too absurd for refutation. It was probably raised for the defence of the abbey or its property in times of danger. Such *strengths* are not uncommon in the vicinity of religious edifices. Wallis imagines that the apartment now used as the Town-hall or Town-court was originally so employed by the bishops and priors of Hexham.

Hexham is not a corporate town, and this circumstance makes it worthy of remark, that there are four companies or corporate trades, who exercise the right of monopoly as strictly as is customary in other bodies corporate, or, in towns and cities where the government is vested in a mayor and corporation. These trades are, 1st Weavers, 2d Tanners and Shoemakers, 3d Skinners and Glovers, and 4th Hatters. [3]

[3] After the passing of the act for the division of the common, these trades or bodies claimed a right of pasture on Hexham East and West Commons. In their case to counsel they allow that Hexham is not an incorporate town, but assert that the several people who now claim have held the right of common

The civil government of the town is vested in the *bailiff*, who is appointed by the lord of the manor. The office is generally retained *durante vita*, and is of great antiquity, although the name is altered, the bailiff in former times being generally termed the archbishop's seneschal or temporal chancellor for Hexhamshire. [4] To

without interruption beyond the memory of man. It was granted that persons who had served a legal apprenticeship to any of the trades above mentioned, and who rented a house having a right of common, had and held that right; but that as they had not claimed before the act was passed, and as no clause favourable to their claim had been inserted in the act, it was adjudged that they had lost their right; or that it could only be redeemed at an expense greater than the common of pasture would be worth. This circumstance is adduced only to shew that the existence of the several incorporations has been legally admitted.

[4] By the 27th Henry VIII. c. 25, it was enacted that all steward's bailiffs and other ministers of any liberties or franchises shall make due execution of all processes to them to be directed; that the fines shall be assessed on bailiffs of liberties for insufficient returns, and not upon the sheriff. Provided alway and be it enacted, that Edward now Archbishop of York and his successors Archbishops of York and their *temporal chancellor of the shire and liberty of Hexham* otherwise called Hextoldesham for the time being and every of them, shall from henceforth be Justices of the Peace within the said shire and liberties of Hexham, &c. and shall exercise and use all manner of things within the said shire and liberty that appertaineth or belongeth to any Justice of Peace within any county of this realm of England, &c. A. D. 1535.

By the 14th Elizabeth, c. 13, it is ordained, that the territorie, franchise, and libertie of Hexam and Hexamshire with the liberties of the same may be, is, and shall be taken to be within and part, parcel, and member of the countie of Northumberland, and as well the pleas of the crown as all suits betwixt partie and partie may proceed and have their due end and trial within the said countie of Northumberland by and before the sheriff and coroners of the said shire and also before the justices of the

him were delivered all the *capitulas* of the crown, to be pleaded by justices whom the archbishop should assign for that purpose, concerning all things arising within his manor of Hextoldesham.[5] These powers of the bailiff declined with the privileges of his lord, whose representative he is in the court over which he presides, and this is almost the extent of his present authority.[6]

The House of Correction is situated on the Tyne Green road. It has no claim to particular notice. In its situation or its management there

peace, justice of gaol deliverie, justice of assise, *nisi prius*, oyer and determiner, and other officers, and each and every of them as the case shall require and take effects as any of the like have been or ought to bee which have happened or shall happen within the said county of Northumberland, and the sheriff and other officers of the countie of Northumberland for the time being have full power and authoritie to execute his or their office and all processes to him or them directed within Hexham and Hexhamshire and the liberties of the same in as large and ample manner as he or they may, should, or ought to do within any part of the said countie of Northumberland any graunt, priviledge, custom, &c. notwithstanding. *Saving to the balife of the liberties or other officers of the said towne of Hexham and Hexhamshire or the liberties thereof all liberties and priviledges for executing of process, return of writs, and otherwise as they or any of them of right ought to have before the making of this act.* A. D. 1576.

[5] From the writ of *Quo Warranto* 21st Edward 1. After which all these privileges were confirmed. A. D. 1293.

[6] Mr. Wallis says (p. 107) that he has the same power within his jurisdiction, as the mayor of a city, or a justice of peace within the county. This is erroneous. The bailiff possesses no power comparable to that of the mayoralty, and all justiciary matters are cognizable to the magistrates of the county. The present bailiff, Mr. Bell, is not in the commission.

is little to blame, and this is almost the highest praise that can be bestowed upon it. The common prison is in a very ancient tower,[7] situated a few yards from the Free Grammar-School. Its site is commanding, and its form curious. "It was anciently the town gaol, and is still used for this purpose." (Wallis, p. 106). "It is of remarkable architecture; being square, containing very small apertures to admit the light, and having a course of corbels projecting a long way from the top. These seem to have sup-

[7] This is the *Turris de Hexham* in the "list of castles and towers made about 1460," when it was in possession of the Archbishop of York. See Hodgson, vol. v. p. 26, 29. The editor of the Beauties of England and Wales (vol. xii. p. 166) names this tower and the court-house as "two towers in the circuit of the walls of the old monastery," and adds the following note:—There was a warm dispute between the Earl of Northumberland and Sir Ralph Sadler in 1569, concerning Lady Carnaby's house being made the residence of the Keeper of Tindale, in which Sir Ralph says, "Hexham is no apte, no mete place for the service of the keeper of Tyndale. Nor in my tyme I am sure there never lay any such in Hexham, saving only Sir Reginald Carnaby, who had lever lie in his own house, tho' it were not the metest place for the service than seek any other. Never the less, I have learned since my coming hither that Mr. Slingsbie hath a great desire to lie in Hexham, where indeed he hath lain for the most part this xij moneth, ever since he had thoffice, in a house, which if he woll needs lie in Hexham, may serve him as well now as it hath done before; and if he be weary of that house, yet is there in Hexham ij towers of the Queen's majestie's, which as I am credibly informed, with thexpence of xxl. to make a little reparation, will serve as good a man as Mr. Slingsbie is; but for his own ease and commodyte he must needs have my Lady Carnaby's house; because it is the fairest in the towne." State Papers, vol. i. p. 442.

Lady Carnaby's house was the old Abbey. Mr. Slingsby's house was probably the *Maneria* of Mr. Hutchinson. He says (p. 107) "In the Market-place on the front of an old house, are

ported a hanging gallery, and bespeak the tower at present not near its original height. The founder is not known. Having two dreadful dungeons within it, doubtless it has been the chief fortress of the place, and was used as a prison when the bishops of Hexham possessed their palatine jurisdiction." (Hutchin. p. 106).

On an oaken mantle-piece in this tower is a very curious inscription rudely carved, apparently with no better tool than a common knife. Mr. Hutchinson acknowledges himself ignorant of its meaning, but thinks it proper to insert a copy. His example is here followed. All endeavours to discover its import have been vain; but, to prove that the attempt has been

three coats of armour (arms) in plaster work: opinions are various what they denominate: the most probable is that the dexter arms are those of the Dean and Chapter of York; the centre, the cross of St. Andrew; and the sinister one, being one of the *arma cantantia* or rebuses, anciently adopted, comprehends the name of some churchman. Beneath this is a legend divided into three portions, which I read MA- NE- RIA, perhaps importing the manor house, and probably was the mansion of some of the Archbishops of York."

The S may signify Slingsby, or the name of some other Keeper of Tynedale, of whose office the cross keys may have been the badge, and the cross his coat armorial.

made, an effort at elucidation is subjoined,[8] in the hope that more ingenious or more learned readers may be urged to correct what is erroneous, and to discover what is yet in darkness.

The want of a resident magistrate, and the small power of the bailiff, may be supposed prejudicial to the interests of morality; yet few places can boast a greater absence of crime than Hexham. The lower class of people, even now, may be less civilized than their neighbours, although an amazing improvement has been wrought of late years. The preamble of an act of parliament, dated little more than two hundred years ago, sets forth, that in this district "outrages were daily committed, black mail imposed, and persons carried away by violence and against their will." The same act makes all these crimes *felony*, and orders that the "names of outlaws shall be proclaimed in the town of Hexham."[9]

[8] Mr. Hutchinson supposes that the first two letters of the inscription fix the time to the reign of one of the Jameses, and ascribes the work to a Scotch prisoner.

Po... sae..... the R	Peace cleaveth by toil.....
In thy ... as the ..... winketh	And so dieing
The light followeth	Ye die but to live
His grace and truth	S...g C...t that so ye shall
In my affliction be unto me	be to be... by Hi...

An ....
Peter Rees ... I make this of vile tyranny of any ... man
But above ..... te ..... P ..... Sit
.... wise ... that the ..... meet to my spirit
..... Assoild if the Bailly be so mile

[See the Plate.]

[9] 43 Eliz. cap. xiii. A. D. 1601.

And within the memory of persons now living an outrage was committed, which, whatever was its original motive, could only be disgraceful to the perpetrators; involving at once the character of the town and neighbourhood, confounding the innocent with the guilty, and imposing on the whole body a restraint and rigour, which, though evil in itself, has been the means of bringing forth much good; for now those degrading combinations are unknown, the laws are obeyed, not enforced; and experience and more enlarged ideas have changed the former warlike rudeness of the people of this district into a subdued but characteristic energy of manner, a respect for order and the constitution of their country, in one word, into patriotism—a rational love of freedom and the laws. [5]

The present state of the streets in Hexham is not conducive to the health of the inhabitants. They are generally narrow, and one large house is often tenanted by several poor families. The pavement has been laid with little regard to the comfort or convenience of pedestrians, and lamps are scarcely known. The town is so

[5] Amid the general cry for reform and universal representation, it is worthy of remark, that the copyholders of Hexham have *refused* the repeated offer of enfranchisement. Whether they feel the present safe and easy form of holding and conveying their estates to be superior to the much more complex and expensive mode of conveying estates of freehold tenure, or whether they refuse from a contempt of the elective privilege, or are restrained by other motives, must remain a question.

situated that almost every street is formed on a descent, an advantage which might be made conducive to a state of greater cleanliness. The vicinity of the river, the general excellence of the roads, the bridge, and other advantages which will be alluded to hereafter, are favourable circumstances, of which the inhabitants do not sufficiently avail themselves.

The town is supplied with water from a considerable distance by two pants or common fountains. One of these was erected by subscription; and the other, from a Latin inscription on its front, appears to have been—*Presented to the Town by* ROBERT ALLGOOD, Esquire, *in the year* 1703. Water of a much superior quality is procured from a well on the west side of the Seal, of more real value than both the pants. These with the *burns* which pass through the town insure a plentiful supply of water; and to this circumstance and its salubrious situation, together with the invaluable privilege of exercise on the Seal, the inhabitants of Hexham owe that health and longevity which narrow streets and the neglect of cleanliness [6] have not been able to counteract.

[6] "Whereas a parcel of ground lying on the south side of the chancel or choir belonging to the parish church of Hexham, did heretofore lie open and uninclosed, by reason whereof the same was made use of by numbers of disorderly persons for .... and other offensive things, until it became very nauseous to the parishioners," &c. Therefore a lease is granted by the *twenty-four* or vestry-men to John Robson that he shall possess the said

Hexham could once boast of *very select society*, as the following writing will prove:—

Extract from a Bond, dated 12 Annæ, A. D. 1713.

Thomas Wallis a foreigner (probably a Scotchman) and a stranger cometh into the town liberty and regality of Hexham; but by the custom and privilege of this manor, Thomas Wallis ought not to reside or make his abode in the said liberty *without the license of the officers and* INHABITANTS. Therefore T. W. becometh bound to conduct himself decently and orderly, and on changing his place of abode to give notice, and promiseth on the part of himself, his wife, son, and family, that they shall not overcharge the commons, moors, or pastures with their cattle, &c.

Signed, sealed, and delivered in the presence of, &c.

At what time this licensing of good company commenced, how long it continued, or when it was laid aside, is not exactly known. It is dated too late to have arisen out of the act 11 Henry VII. cap. 9, from which the following is extracted:—

North and South Tynedale shall be gildable, and parcel of the county of Northumberland, and no franchise shall be there, but all the king's writs and officers shall be obeyed.(2) *And no man shall demise any land for years, life, or at will there, but the lessee shall before find two sureties* having at the least 10*l. s.* (£x) of freehold within the county of Northumberland, to be bound by recognizance in £xx to the king to make answer within eight days of warning to all murders, treasons, felonies, &c. and the lessor shall forfeit £x for every acre otherwise let, &c. A. D. 1494.

The bond here given is probably the last of its kind. The society of Hexham is now like

land to be laid out in gardening and other ornamental purposes. The original writing of this lease is extant, and yet the churchwardens or vestry-men suffer the ground to be occupied —— *as the Long Back Side!* See p. 21. To remedy the inconvenience that arises from this *natural* annoyance is the imperious duty of the inhabitants. The lease is dated 1731.

that of other small towns, but rather behind its neighbours in refinement. The people are social with each other, and hospitable to strangers. Social parties are very frequent. The amusements are cards and conversation, occasionally assisted by music and dancing. There are several assemblies in the year, which are numerously attended and spiritedly supported. There are annual races with their usual accompaniments, and an elegant and commodious little theatre is open a few weeks in the year. The effect of these amusements is beginning to shew itself in an increased attention to elegant literature, and the polish of exterior manners; in short, improvement is the characteristic feature in the present state of the society of Hexham.

The attentive reader is now able to form a tolerably accurate notion of the present state of the town of Hexham. The objects most worthy of note in the vicinity, the *Natural History*, and other subjects less intimately connected with the *present state of the town*, will be found in a brief description of the *neighbourhood*, which may be read with greater interest after the *historical details*, to which the second part is dedicated.

ADDITIONAL NOTES

To the Present State.

Chap. i. p. 19.

"The Row or Pudding Chare."—The more common name is Pudding Row.

Chap. ii. p. 22.

"On the division of the common in 1792."—May 3d, 1755, is the date of the award made by the commissioners on the division of Hexham common.

Chap. ii. p. 25.

"The name Skinner Burn."—The court rolls shew that from the earliest period the skinners and tanners have been the principal people of property in Hexham. In a note on Note 5, p. 222, of Sir Walter Scott's "Lay of the Last Minstrel," Canto I. we find "Skinner's Field, near Melrose, so called by a corruption from *Skirmish* Field." The vicinity of the *Battle Hill* may give a colour to such a derivation here.

Chap. ii. p. 28.

"On Tyne Green stands a wind-mill, &c."—These mills were used in grinding bark for tanners; but the introduction of steel mills on the principle of the coffee mill has superseded them. The low mill, one of those mentioned in note 3, has been lately taken down.

Chap. ii. p. 29.

"Seems to have given a name to the Bull Bank."—Within the memory of man it was called Vazie's Bank; but its proper name is the Hall Stile Bank.

Chap. iv. p. 50, Note 8.

"Holy Island" is so called because it is *occasionally* insulated, and because the property it contained went to the endowment of a *chantry*.

Chap. vi. p. 64.

"Struck out at a later period."—There have been, however, *two* ancient communications with the old school from the side aisles of the choir.

Chap. vi. p. 84.

"Johannes *Malerbe*."—As was supposed, this person's name does occur in the authentic list of the Conqueror's followers given in John Brompton's Chronicle. The list is written in old French rhyme, and is very curious and important. It begins

Vous qe desyrez assaver
Le nons de grauntz de la mer
Que vindrent od le conquerour,
William Bastard de graunt vigoure,
Lours surnons issi vous denys
Com je le trova en escris, &c.

That is "you who desire to know the names of the great men who crossed the sea with the Conqueror, William the Bastard of renowned valour, will find their surnames below as I have found them in the rolls, &c." These rolls contain 245 names, including those of our most distinguished nobility. *Malerbe* is introduced thus:—

Aubevyle & Seynt Amauns,
Aganter & Dragans,
Malerbe & Maudut,
Brewes & Chandut, &c. &c.

Every name has its peculiar interest, but here they would be out of place.

Chap. vi. p. 97.

"H. S. E., &c."—Beneath this stone lies William Johnston, Merchant, his labours finished, he yielded to the law of Nature, &c.

Chap. vi. p. 98.

"M. S. Patris heu! nunquam [a filio] visi, &c."—Sacred to the memory of a father whom, alas! his son had never seen, of a mother who merited the highest filial affection; in token of his piety and of a grateful mind, their son, B. Dixon, hath erected this monument, &c.

Chap. vi. p. 99.

"Johannes Rotheram, &c."—John Rotheram, Doctor of Medicine, died 16th March, 1707, in the 68th year of his age. The extraordinary stores of his own mind, polished by a deep study of the sciences, he imparted for the public good, and not for his own emolument.

The wish to render every part of this work intelligible to the English reader, it is hoped will be admitted as an excuse for the defective translation of these monumental inscriptions.

THE

HISTORY OF HEXHAM.

PART II.

Ancient State.

CHAP. I.

ORIGIN OF THE TOWN—ROMAN REMAINS.

THE name of *Axelodunum*, could it apply to *Hexham*, would claim for the town a British rather than a Roman origin; for it is observable that the conquerors seldom applied names that were not purely Roman to stations of their own forming; and a compound or Roman modification of a British name is at least a plausible argument for the British origin of the place to which it is applied. There is no positive evidence that the town of Hexham is of British origin, and the patience of the reader shall not be exhausted in the dry discussion of vague conjectures and ungrounded allegations. Its claim to an antiquity coeval with the Roman government of Northumberland stands on a

foundation which, strengthened by long belief and the general concurrence of all writers on the subject, is not too firm to be shaken. This chapter shall contain the evidences on both sides, and the question being fairly stated, the intelligent reader may draw his own conclusions.

The situation of Hexham, its early mention in Saxon history, its neighbourhood to the wall, the vicinity of the important stations, *Corstopitum* (or *Curia Otadenorum*), *Hunnum*, and *Cilurnum*, and the convenience of a ford across the Tyne, are all reasonable grounds for believing it to be the site of a Roman station, and the fact is supposed to be *proved* by the discovery of certain Roman inscriptions in a *crypt* of the church.

"To our Christian ancestors, the Anglo-Saxons and Normans, we owe the defacing or demolishing of almost every Roman altar, or votive monument, that was discovered in their time. Being zealots in their persuasions, and utterly ignorant of the great use of these remains to history, they took care to eradicate all marks of paganism wherever they found them. For their own conveniency they made use of the ruins of Roman buildings in the erection of their churches; yet it is evident that whenever they met with an inscription, like the Turks in Greece, *they either buried it in the foundation*, turned it into the wall, broke, or utterly obliterated it."[2]

[2] Drake's Eboracum, vol. i. p. 28.

Thus the situation of these remains is neither new nor uncommon. Of their discovery the following account is given:—The existence of these crypts and vaulted passages beneath the church had been forgotten, till, on digging to lay the foundation of a buttress to support the west end of the church, the entrance was discovered; and the vaults have been since used as a burial place by the descendants of the Rev. Joseph Andrewes, A. M. then lecturer of Hexham, whose information induced the learned antiquaries Dr. Stukeley and Roger Gale, Esq. to descend and examine the curiosities concealed in these vaults. Mr. Gale imagined that all the walls of the crypts were built of stones brought from a Roman station, which he very naturally supposed to be Corbridge. Fragments of sculptured stones, cornices, mouldings, ornaments, and inscriptions, are very numerous; and the two following, though not perfect, are curious and important.

(1.)

LEG. A——
Q. CALPVRNVS
CONCESSINI
VS. PRAEF. EQ.
CAESA. CORI
ONOTOTAR
VM. MANV PR
AESENTISSIMI
NVMINIS DE. V. S.

This inscription Mr. Horsley reads *Legato Augustali Proprætore Quintus Calpurnius Concessinius Præfectus equitum Cæsariensium Corionototarum, Manu præsentissimi Numinis Dei votum solvit*, p. 248.[3] The last line of the inscription above, slightly differs from the copy given by Horsley, but the alteration only confirms his reading, to which he adds the following remarks:—

The Rev. Mr. Andrewes of Hexham obliged a friend of mine with a copy of the same inscriptions, which he had taken. This inscription (No. 1.) is upon a Roman altar: I had leave to descend into the vault and view the inscriptions. I spent some time in examining every particular, and have here represented them as I found them, with the greatest impartiality. Every word and letter that remains in this is so plain as to leave no room for any doubt. The not taking notice that the altar and inscription are both of them imperfect at the top is the only material defect in the former representations. I look upon it as certain, that the letters which have filled up the deficient part of the line have been VG. PR PR. for thus the number of letters in this line will answer to the number in the others. I think also there have been two or three lines above, which are broken off: these have probably contained the name of the legate and of the god to whom the altar had been inscribed. The conjectures in the letters in Mr. Gordon's appendix are very ingenious, and the arguments used in support of them very learned and curious. The author (Mr. Gale) supposes that here is the name of a new legate, as also of a new body of horse, called *Equites Cæsarienses* (or *Cæsariani*) *Corionotoæ*: the name *Equites Cæsarienses* is there justified by a parallel instance in Gruter; and the name *Corionotoæ*, that gentleman supposes to be a corruption of the Roman name of a people in these parts, perhaps *Curia* or *Coria Otodinor*, and that Corbridge was the place. The rest of the inscription he judiciously explains to be a flattering acknowledgment of this person, that he was promoted

[3] The legate of Augustus being Proprætor, Quintus Calpurnius Concessinius præfect of the Cæsarian Horse of the Corionotoæ, honoured by the hand of the emperor, erects this altar to his divinity—performing his vow.

by the immediate hand of the emperor; it being no new thing to call the emperors *gods*, and erect altars to them. *But in a matter so entirely conjectural, it is very excusable to suspend one's assent*, and the more explanations are offered, it is the more probable that the truth will be found out. If *Q. Calpurnius Concessinius* was the imperial legate, I scarce think that he would in the same inscription style himself Præfect of Horse. I rather believe, as I hinted before, that the name of the legate has been above, and is broken off. Perhaps it has been *sub legato Augustali*, or *pro saluti legati Augustalis*. As to the word *Corionototarum*, [4] I rather suppose that Ptolemy's *Coria* or *Curia* was a town of the *Gadeni*, than of the *Otadini*. [5] Ptolemy's *Coritani* are a people of one of the *Provinciæ Cæsarienses* in Britain, and possibly from hence these horse might have the name of *Cæsarienses Coritani*. *Coriotiotar* in the anonymous *Ravennas* is not unlike this name. I suppose it may have been mistaken by some transcriber for *Coriotiotæ* or *Corionototæ;* the shape of the Gothic E is not unfavourable to this: but it seems more probable to me, that it was from some more distant country than any part of Britain that these troops had the name of *Cæsarienses Corionototæ* or *Cæsarienses Corionototarum*. The *Crotoniatæ* (inhabitants of Croton a city in Greece) are celebrated by *Strabo;* according to whom 'the last of these was equal to the first of the other Greeks.'

Possibly this name may have been designed for *Crotoniatarum*. If this be admitted, we may more easily account for the Greek inscriptions at *Corbridge* and *Lanchester*, and other evidences of Grecian auxiliaries that appear in the neighbourhood. The explication of the rest of this inscription by the same learned

[4] "Extract of a letter from *Sir John Clerk* to *R. Gale, Esq.*— As to your inscription from Hexham, it is evident the artificer has been very unsuccessful, and that his chisel has stammered into more syllables than were necessary in the word *Corionototarum*. I humbly think it ought to have been *Coriatarum*, and that the people of *Corchester* were called *Coriatæ*, as the Spartans of old were called *Spartiatæ* or *Spartietas*, much used by Herodotus."
From the MSS. of the late *R. Gale, Esq.*

[5] In proof of the truth of this supposition, see Vth Iter of Richard of Cirencester, and that of Antonine; CURIA, *Corsford* near *Lanark;* AD FINES, *Makendon* on *Coquet;* BREMENIO, *Rochester, Redesdale;* CORSTOPITUM, *Corbridge*. If we are right in the modern names we have suggested, the above extract is decisive of the question, and Curia and Corbridge cannot be identified.

gentleman, whom I mentioned above (Mr. Gale), is certainly just; that *Præsentissimum Numen Dei* signifies the emperor, and *manu* intimates that *Q. Calpurnius* was advanced to his post by the immediate hand of the emperor, supposed to be *Commodus*, who least deserved such titles, and yet who most insisted on them. I find *Numini præsenti* in an inscription to *Caracalla*. The word *præsenti* seems to be used in a different sense in these cases from that of Horace:

'Præsenti tibi maturos largimur honores,
Jurandasque tuum per Numen ponimus aras!'

And again in his ode concerning Regulus—

'—— præsens divus habebitur
Augustus adjectis Britannis
Imperio.'

It is hard to determine with certainty to what particular emperor this inscription should be referred. Horsley.

The second inscription is on a tablet in the roof of the north passage to the body of the crypt.

(2.)

IMP. CAES. L. SEP—
PERTNAX. ET. IMP. C—
AVR. ANTONIN——
VS II————————
————————HORT
VEXILLATION——
FE——RVNT.

Imperator Cæsar Lucius Septimius Pertinax et Imperator Cæsar Marcus Aurelius Antoninus Pius Felix Augustus et Geta Cæsar, cohortium vexillationes fecerunt. [5]

[5] To the emperor Cæsar Lucius Septimius Pertinax, and the emperor Cæsar Marcus Aurelius Antoninus Pius Felix and Geta Cæsar, (the soldiers of) the vexillations of the cohorts dedicate this monument.

There can be no great doubt with relation to the former part of this inscription, which is not unlike that at Burgh in Richmondshire; a copy of which was long ago published by Mr. Camden, and runs thus:—*Imperatori Cæsari Marco Antonino pio Aurelio Felici Augusto, &c.* Then follows a space where the name of *Geta* has been erased. Just so in this inscription at *Hexham;* after much the same names and titles given to *Severus* and *Caracalla,* there follows a small space, where it is manifest *the words have been designedly erased with a tool.* I suppose the *vexillatio legionis* was made up of the several vexillations of the particular cohorts; and perhaps they might retain the name of *vexillationes cohortium,* when the vexillations of all the cohorts of the legion, that is the whole vexillation of the legion itself, was not present. These, then, might be the vexillations of some cohorts of one of the legions *which were employed in building the wall, that might be occasionally at Hexham,* and erect this inscription. Some of the inscription facing the right hand is covered in the wall on which the inscribed stone rests. The lower part of the stone is also fixed in the end wall of one of the passages into the vault, allowing the lowest line to be read, though not without difficulty. The letters FE—RVNT are distinct and certain, and there is as much room between the E and R as will contain CE: so that, beyond all question, it has been FECERUNT which completes the inscription. The stone has had a raised bordering, which has been spoiled and made level when it was built up in this place. Horsley.

Mr. Hutchinson reads this inscription differently from Mr. Horsley, stating the first line IMP. CAES. SEV— without the L, and the second line VERON. AXEL. IMPO. He suggests the Verones or Vettones, a people of Spain, as the garrison of Hexham, from the first word in his third line, and calls *Camden* to his aid, who says "that a cohort of Spaniards was stationed at Hexham." But this is not fair. *Camden* supposes it to be *Axelodunum* where the first cohort of the Spaniards was stationed. "Quod Romano seculo Axelodunum fuisse nomen persuadit, ubi

cohors prima Hispanorum stationem habuit." *Brit.* 651. Mr. Hutchinson objects with greater reason to the union of the names Severus and Antoninus in this inscription, pointing out the disparity between the dates;[6] and Mr. Hodgson, whose copy of this inscription is the most correct that has been published, remarks that its true reading is very doubtful; and as the names of *Pertinax* were *Publius Helvius*, Horsley was certainly mistaken in attributing it to that emperor, as he has also been in copying some parts of the original. He conjectures that it relates to the building or repairing of some granary, and that it is akin to the inscriptions belonging to the time of Alexander Severus, and found at Æsica and Cilurnum.[7]

It will be allowed that it was necessary to give a full account of these remains for their intrinsic value, and because of the place in which they were discovered. But the reader will perceive that even if the learned were agreed as to what these inscriptions really mean, they would throw but little light upon the early history of Hexham. Mr. Horsley says—

> These stones and inscriptions argue Hexham to have been a Roman station; for the plenty of freestone so near, makes it improbable that in the buildings later than Roman they would have fetched any stones either from the wall or from Corbridge.

[6] Sev. Imp. A. D. 193. Ant. A. D. 137.

[7] See Gruter, p. cxc. No. 13. p. cxci. No. 8. p. mlxxviii. No. 7, 8. Beaut. of Eng. and Wales, vol. xii. p. 160.

And this might have been a town in the Roman times, and yet not be mentioned in the Itinerary, nor continue so late as till the writing of the Notitia. Having elsewhere proved that it is not *Axelodunum*, I know not what name to give it, unless we suppose it to have been Ptolemy's *Epiacum*. *The situation of this does by no means answer;* but it is plain from *Vinovium* and *Galatum*, that Ptolemy is here in confusion; and the mutual distances between these places are not so far wrong as their situation.

Mr. Hutchinson observed two effigies in the church, each about 18 inches high, cut in alto-relievo in niches on a grit stone. The one he takes to be *Silenus*, large-eared, sitting resting his head on his hand, his elbow supported on his knee. The other he apprehends to be designed for *Jupiter*. Near the altar stands a figure of stone, about 3 feet 8 inches high, supporting himself on a staff, on his head something that appears like a helmet or cap and plume, and round his ancle three wreaths or fetters. This he supposes to represent Pan! Mr. Pennant calls it 'a ridiculous figure of a bare-footed man, with a great club, perhaps a pilgrim.' And Mr. Hutchinson remarks in reply that 'it in no wise represents a pilgrim; he carries no scrip, and wears a cap or helmet.' It is reasonable, he says, to conjecture they have been saved from the ruins when the Roman remains in the vault were obtained.[3]

[3] These suppositions of Mr. Hutchinson have been called ridiculous, (Gentleman's Magazine), and again his opinion has found supporters, (Mack. and Dent's Hist. p. 327); but neither party seems to have discovered the truth.

Some of these effigies are now removed or destroyed, but what remains, and the descriptions of those that are lost, afford sufficient grounds to affirm that they have all had their uses, and formed parts of a design perfectly adapted to the taste of the times in which, and the persons by whom, they were formed. The largest figure (Mr. Hutchinson's *Pan* and Mr. Pennant's *Pilgrim)* is still extant, and appears intended to represent an officer of justice, with his staff and plume, his feet bared and manacled, to shew that within the bounds of sanctuary he dared not move towards his design, and that there his authority availed him not. This figure is placed within a short distance of the *Stool of Peace.* Within a niche is squatted a *hare in her form,* which will surely be allowed to be a most appropriate emblem of the security of sanctuary, and the mode of gaining it—by speedy flight. But more immediately to point out the meaning of the emblem, in a neighbouring niche is a grotesque figure of a naked man crouching in his concealment "*resting his head on his hand,*" and laughing at his enemies; this is Mr. Hutchinson's *Silenus.* His last figure, *Jupiter,* seems intended to point out the guardian power of the church. He is richly dressed and armed, in an attitude of ease and security, and was probably placed at the door of the oratory or beside the Stool of Peace, as the *genius loci,* or presiding power.

Let the reader compare this interpretation with Mr. Hutchinson's figures; and when he has considered their evident identity with the other sculptures of the shrine, the attempt at allegory in their design—which was the peculiar taste of the time when they were formed—their perfect correspondence with the style of that age, and the direct contradiction to every thing Roman in their costume, ornaments, situation, and use, he will surely be convinced that their date is not prior to the building of the shrine, that it is absurd to call them *Roman* remains, and, therefore, that they cannot be considered as affording any evidence of the Roman origin of Hexham.

That Hexham was the *Epiacum* of Ptolemy rests merely on Mr. Horsley's supposition, while it is proved on good grounds that *Ebchester* is the real site of *Epiacum*.[4]

But if Hexham be a Roman town, why has it no name either in the *Itineraries* or the *Notitia*?—It *may* have existed unnoticed by either. To Mr. Horsley's argument, that it is improbable these stones should have been brought from a distance, may be opposed the opinion of one of the discoverers, Mr. Gale, who believes them to have belonged originally to Corbridge. Besides, at Dilston, in the face

[4] See Richard of Cirencester, 38—53. Beaut. Eng. and Wales, xii. 158. Whitaker's Manchester, i. 54, &c.

of endless rocks of a fine stone, a piece of beautiful Roman sculpture forms the lintel of the door to a common farm-house; Walwick Grange, which boasts of its beautiful remains, is at a considerable distance from *Cilurnum*, as is Newbrugh from *Procolitia;* yet the village is built out of that station. Four Stones, St. Oswald's, and St. John Lee, are at a considerable distance from any Roman station; but at each of these places large altars and other sculptured stones are, even now, standing, and often without any evident purpose. A Roman stone is walled up in the corner of a house at Hermitage, *exactly opposite to Hexham*, which Warburton referred to Corbridge, in opposition to Mr. Coatsworth the proprietor, who supposed it came from the wall. After so many parallel instances, where is the improbability that these stones should have been brought from Corbridge at the building of Hexham Abbey, or when the whole station was digged up by King John—then at Hexham—or even at a later period?

If, however, it be still maintained that Hexham is a Roman station, what are its limits? Why is it on the *south* bank of the river? How comes it that no Roman military way is traceable between it and the stations at Corbridge, Halton, and Walwick? And why is there no connexion between Hexham and that Roman road, which, branching from Ermin-street, a

very little south of Corbridge, stretches away through Dilston Park, over Hexham Fell, within two miles of the town, thence to Old Town in Allendale, and meets the Maiden Way at Whitley Castle? How comes it, that, excepting the remains in the church, no urn, coin, brick, tile, or even the minutest evidence of the presence of the Romans, has ever been found at Hexham? To the valuable collections of Mr. W. H. Clarke, and the late Mr. Brunnen, where many very curious remains discovered in the neighbouring stations hold a conspicuous place, Hexham has afforded nothing Roman! Upon the whole, the most probable conjecture is that of Mr. Horsley, that, if Hexham has been occupied by the Romans at all, it could only have been by the vexillations of the cohorts, who were occasionally at Hexham while their legion was employed on the wall.

CHAP. II.

STATE OF HEXHAM BEFORE THE COMING OF WILFRID—HIS YOUTH—HIS SUCCESS DURING THE REIGN OF OSWY—HE IS MADE PRIMATE OF NORTHUMBERLAND—SUCCESSION OF EGBERT AND ETHELDREDA—FOUNDATION OF ST. ANDREW'S CHURCH—DESCRIPTION OF ITS ANCIENT STATE—PROGRESS OF THE TOWN OF HEXHAM.

THE clouds of uncertainty and mere conjecture which involve the British and Roman periods of the history of Hexham are dispelled as we advance by the clear light of truth. The sandy and infirm foundations of surmise and probability lead at length to the broad way pointed out by the collected land-marks of well-founded and well-preserved tradition, and to the sure and certain ground of authenticated record and acknowledged history.

There is perhaps no fact of early times, assuredly no fact of merely local importance, more clearly defined or copiously illustrated than the foundation, rise, and progress of the church of Hexham. A few British monuments scattered over the face of the neighbouring country, and certain British remains occasionally discovered

in the immediate vicinity, seem to hint that Hexham was a town of the aboriginal Britons. The opinion of many illustrious writers, and discoveries which give a colour and a probability to their conjectures, might warrant us in the belief that Hexham had been, at least occasionally, inhabited by their Roman conquerors.

But the ancient inhabitants passing away, left but a few fleeting and dubious records of their presence. Their lordly masters had been called from the conquest of the world to repel in turn the invaders of their native country; to hear the cry of terror in their streets, the shouts of foreign triumph in their cities; to see the blaze of vengeance consume their deities in their temples, their families in their houses, and to feel at home the horrors, the destruction, and the carnage, which they had spread abroad among the nations. The eagle of Rome, whose region was the world, found the flames of war within its aëry; and its proud, imperial brood became a prey to the 'choughs and rooks' of barbarism. Deserted by their allies, the inherent valour and acquired dependance of the Britons made them alternately the vanquishers of their foes and the slaves of their friends; and, after numerous vicissitudes, we find the Northumbrian sceptre swayed by a Saxon king, over a Saxon people. The darkness of ignorance and the gloom of heathen superstition sank before the morning light of the gos-

pel. Edwin, the king, had been baptized by Paulinus the apostle of the Northumbrians, the disciple of Gregory the pope. The church of St. Peter's had been founded at York, and the people of *Deira* bare the name of Christians. [A. D. 622.] [1]

The example of the Christian king and martyr, *Oswald*, and the preaching of *Aidan* the bishop, induced the *Bernicians* to receive the gospel. The mild precepts of the Christian volume had softened the rigour of the Saxon character. And the hope-inspiring picture of the Almighty Creator, seen by the clear light of revelation, had banished for ever the fables of heathenism and the rites and divinity of Woden and his fearful brethren. Northumberland was Christian. [A. D. 633.] A second Christian temple had been reared at Lindisfarn, and the third Northumbrian church was that of Hexham. [A. D. 673.]

Egfrid the sixth Saxon and the fifth Christian king of *Northumberland* (i. e. of the united provinces of *Deira* and *Bernicia*)[2] ascended the throne, A. D. 675, in the 25th year of his age. He was a daring, turbulent, and restless prince,

[1] Sim. Dunelm. Ric. Hagul.

[2] After there had been six kings of *Bernicia*, *Ælle*, king of *Deira*, succeeded to the throne of both provinces, under the name of *Northumberland*. [587.] Matthew of Westminster. After four reigns, it was a second time divided, reunited; a third time divided, and again united by *Osweo* the father of *Egfrid*.

turning his arms alternately against the Mercians, the Picts, and the Irish.[3] He married *Etheldreda*, daughter of Anna, king of the East Angles, and widow of *Tonbert*, 'a nobleman of great power in Huntingdonshire and the adjoining counties.'[4] In her life she was venerated, and, after her death, canonized for her devotion and her numerous virtues, and particularly for her chastity, which she valued so highly, that during both marriages she preserved her virginity, and finally exchanged the coronet for the veil, and the palace for the cloister.[5] She distinguished with her particular friendship *Wilfrid* of *Ripon*, at that time archbishop of York, and the greatest ornament of the Northumbrian court. Like his royal patroness, Wilfrid was distinguished for enthusiastic zeal in the cause of religion, or the welfare of the church;[6] and, like her, was rewarded with the honour of sainthood. Up to this period his life had been one scene of

[3] Bede, lib. iv. [4] Hutchinson, vol. i.

[5] Her first marriage continued three years, and her second twelve. Bede, book iv. Ric. Hag. cap. i. Dugdale Monast. vol. ii. She took the veil in the abbey of Coldingham under the famous abbess, Ebba. Thence she removed to the monastery of Ely, which she had founded, and where she continued abbess till her death. Bede. Her pious donations were equal to her exemplary austerities. Hutchinson. In the short period of two centuries, three English kings and queens resigned the splendours of royalty for the retirement of the cloister. Gregory's Church Hist.

[6] His devotion to the ordinances of the church of Rome, early distinguished Wilfrid, and induced him to take a large share in the celebrated contest concerning the proper celebration of Easter.

successful endeavour, his ambition was gratified with the 'golden opinions of all kinds of men,' and ecclesiastical power almost supreme, while his avarice was satiated with the more solid possession of immense temporal wealth. Of these vices his enemies accuse him, and his defenders do not deny the charge. His piety was happy in the application of his great revenues to the advancement of religion; his liberality was exercised in unceasing acts of charity. With these virtues his friends adorn him, and history acknowledges his claim to their praise.[7]

In an age when faith was credulity, and the duties of religion were supposed to consist in exterior acts of devotion, when love to God was measured by benevolence to the church, ambition and piety, liberality and avarice, were not incompatible. To be esteemed religious, it was more necessary to seem than to be so; and amidst the parade of virtue and the pride of superior sanctity, we find that the truly Christian distinctions—humility and universal charity, were scarcely known or valued. Many of our early saints were rude, imperious, arrogant, morose, and selfish, proud, revengeful, and

He began the dispute with Colman bishop of Lindisfarn. A synod was assembled, at which Oswy and Alfred presided. Here Wilfrid confuted the arguments of the Scots, reproved them for their schism, exposed the error of their doctrine, and promulgated the catholic rule for the observance of Easter. T. Stubbs.

[7] Eddius. William of Malmsbury.

ambitious. With all the sterner virtues of an iron age in morals and religion, Wilfrid appears to have possessed many of its vices. He was a native of Northumberland, and apparently of poor origin; for, at the age of fourteen, he came to *Lindisfarn*, and became "the servant of the monks," [8] more probably their pupil. After remaining some years in that monastery, he removed to Scotland, and thence to Rome, where he was honourably received by the most learned Boniface. Having improved in religious information, and distinguished himself at Rome, he set out for his native country, but was detained in Gaul three years by the friendship of Dalfinus of Lyons. [9] Wilfrid was elegant in person, accomplished, affable in demeanor, and agreeable and popular in his manners. On his way from Gaul, he laid the foundation of a friendship with Alcfrid, (Alfrid, or Ælfrid), the son of Oswy king of Northumberland, called also *king*, but not in reality possessing any government either in Deira or Bernicia, [1] although his influence with

[8] Thom. Stubbs, Act. Pont. Ebor.

[9] Dalfinus was archbishop of Lyons. By him Wilfrid was highly esteemed, and at his hands he was ordained priest. The gratitude of Wilfrid shews him worthy of the love of his master; for when Dalfinus was condemned to death by the cruelty of queen Brunegyld, Wilfrid offered to die for him, and when that was refused, expressed his wish to be beheaded with his patron. Stubbs, Act. Pont. Ebor.

[1] Mr. Carte fixes him on the throne of Bernicia; and Mr. Smith, in his notes on l. iii. c. 28, settles him in the government

his father appears to have been considerable. Wilfrid became his tutor and friend, and seems to have shared in the councils of his father. Thus honoured and distinguished in the court of Northumbria, the mitre was within his reach. The mild and humble *Cedda*, tired of the toils of this world and anxious to prepare himself for a better, resigned the bishopric of York, or rather the episcopacy of Northumberland, and retired to his monastery of Lestingaey. [2] This vacancy

of Deira. But he enjoyed neither the one nor the other. He is called king, as the princes of the blood used to be equally among the Britons and the Saxons. Thus Edwin breaking into West Saxony, then under Cuichelme, is said to have slain five kings. Sax. Chron. 626. Whitaker's Hist. Manchester, vol. ii. p. 491.

[2] Bede, l. v. c. 19. It has been asserted that Wilfrid was at first only bishop of Hexham—"Hangustaldensis ecclesiæ fuerat episcopus constitutus, cui quia consilia providus et actione strenuus, curam Eboracensis ecclesiæ tunc per resignationem Ceddæ episcopi vacantis commisit Deirorum Rex Oswius." Stubbs, Act. Pont. Ebor. Inter Decem Scrip. vol. ii. p. 1690. The same is asserted by Gervasius of Canterbury; and Richard of Hexham seems to give the foundation of the see of Hexham to Wilfrid. But, speaking of its erection, he always calls Wilfrid *bishop of York*. See preface, *de tempore consulum*, "a beatæ memoriæ *Wilfrido Eboracensi Episcopo*, in honore St. Andreæ Apostoli Hagustaldensis Ecclesiæ fundata est." In cap. i. he says, "illi inquam jam existenti *Eboracensi episcopo*, &c. &c. dedit." In cap. 6.—"Sanctus Wilfridus suæ, hoc est Eboracensis, nec non *et omnium Northanhymbrorum* Episcopatum suscepit curam. Itaque eo tempore *ille solus* pontifex erat in toto regno Regis Oswii id est in tota gente *Deirorum et Berniciorum* (see note 1. p. 137) et etiam super *Britones*, et super *Scottos* de *Lindisfarnensi Insula* et super *Pictos*, quia *Candida casa* nondum episcopum proprium habuerat." *Eddius* asserts him to have been the only bishop of the Northumbrians, and Bede, l. iv. c. 23, says he was "Eboracensis Ecclesiæ—ordinatus episcopus." On the whole, it is pretty clear that the bishopric of Hexham and Lindisfarn are dated too far back, and that Theodore was the

occurred happily for Wilfrid, who, by the authority of Oswy, and at the request of Alfrid, was appointed bishop of the Northumbrians. In Gaul he had been ordained a priest, and to Gaul he went to be consecrated bishop. At Compendium he met eleven bishops, amongst whom was Gilbert bishop of Paris, by whom he was consecrated, and thus honourably began his ministry.

Thus speaks the general voice of history. Richard of Hexham, however, gives a very different account, and his relation is worthy of attention. His words are—that "Colman of Lindisfarn, *bishop of the Northumbrians*, overcome by Wilfrid (at that time a priest) in the contest concerning Easter, retired into Scotland, his native country; and that *Tuda* was ordained bishop in his stead, whose death was almost immediate. In the same year, 684, the 22d of the reign of Oswy and the 30th of Wilfrid's age, with the general consent of Oswy, his son Alfrid, the wise men of the kingdom, and with the wish of the clergy and people, Wilfrid was elected to the church of York, and by Alfrid sent to Gaul to be consecrated, since in England the primacy was vacant, and there was none who could canonically consecrate him to the see of York. By the command of the king of France, he went

founder of both, and their real date was at the synod of 678, till when, York was the only episcopal see in the kingdom of Northumbria.

to *Compendium*, and was there consecrated as before related. But, says Richard, here he tarried so long, that certain persons envious of his victory over Colman, persuaded the king that he had accepted a foreign bishopric. At which Oswy enraged, called from his convent *Cedda*, abbot of Lestingaey, [3] and sent him to Canterbury, where he found the archbishop *Deusdedit* dead. [4] He turned to the West Saxons, and was ordained by *Wine*, their bishop; and returning governed the church of York for two years. In the second year of his election, Wilfrid returned, and when the rumour reached him that *Cedda* had usurped his seat, with a calm countenance and cheerful bosom, he retired to his monastery at Ripon; and though solicited by the kings of Kent and Mercia to accept their vacant bishoprics, he continued three years in privacy and in the continual worship of God. In 669, Theodore was appointed to the see of Canterbury, and by his decree *Cedda* was deposed, and retired to his convent of Lestingaey." [5]

In this narrative, which contradicts all the other authorities, Richard acknowledges the right of interference in the ecclesiastical af-

[3] And brother of the bishop of London. Gervase, Actus Pont. Cant. de Sanct. Deusdedit.

[4] It is extraordinary that *Oswy* should send Cedda to Canterbury to be ordained, just after his son had sent Wilfrid to Gaul, because he could not be consecrated in England.

[5] Ric. de Stat. et Epis Hug. Ecc. lib. 1. cap. 6.

fairs of Northumberland which was claimed by Theodore, opposed by Wilfrid, and which is afterwards denied by Richard himself. On the other hand, it is asserted that *Wilfrid* returning from Gaul, found Honorius dead, and the see of Canterbury vacant, and that therefore Wilfrid ordained priests and deacons in that diocese in the absence of Theodore, who was already on his journey; and thus himself began the interference which he afterwards so severely reprobated.[4] If then, as is clear, Wilfrid succeeded to the see of York during the life of Oswy, who died on the 15th of February, 670, after a life of 58 and a reign of 28 years, it was utterly impossible that he could have been previously bishop of Hexham, where there was no church till the reign of Egfrid, and in the year 673.

About this latter date then did *Wilfrid* obtain from Etheldreda, the queen of Egfrid, a grant of the whole territory of Hexhamshire, coextensive with the present barony, and including the three parishes of Hexham, Allendale, and St. John Lee. This territory was the marriage dower of Etheldreda, and at her own disposal;[5] and immediately on the acceptance of her gift, Wilfrid set himself to his favourite task—to build a church and monastery. The beauty,

[4] This account is given by Stubbs, who must be in error; for *Deusdedit*, and not *Honorius*, was the predecessor of Theodore. See Gervase, Act. Pont. Cant.

[5] Richard of Hexham. Eddius, &c.

the splendour, the sublimity of this building, have employed the pens and called forth the admiration of historians. It was dedicated to St. Andrew the apostle. His claim to the dedication was of course a miracle, [6] and the wonderful execution of the church was deemed but little less. Secret cells, and subterranean oratories, were laid with wondrous industry beneath; walls, in three distinct stories, of immense height and length, and supported by well-polished columns, were erected above. The capitals of the columns, the *arch of the sanctuary*, or the chancel, and the walls themselves, were decorated with historical, fanciful, and unknown figures, projecting from the stone, and with pictures of various colours, and of most ingenious device. The body of the church was every where surrounded with aisles and porches, which by incommunicable art were distinguished with walls and spires above and below. Various and most curious galleries leading backwards and forwards artfully communicated with every part of the building. In these spires and galleries innumerable multitudes might stand around

[6] Wilfrid on his first visit to Rome was accustomed earnestly to pray for the remission of his sins in the church of St. Andrew there. He besought the saint that he might have some proof that his petitions were heard, and proposed as a test of their acceptance that for his present slowness of mind and rusticity of language, he might be endued with the opposite qualities. The saint delayed not, but immediately gifted Wilfrid with a lively wit and happiness of speech to the delight of his friends and the honour of St. Andrew. Richard of Hexham, lib. i. cap. 3.

the body of the church, and yet remain unseen by those within. Oratories, as secret as they were beautiful, were with diligence and caution erected in these towers and porches; and in them were fair and well-appointed altars dedicated to the Virgin Mother, to St. Michael the Archangel, and to St. John the Baptist, to the holy apostles, martyrs, confessors, and virgins. Some of these turrets and battlements remain to this day.[7] But to declare how many and of whom were the holy relics of saints, how many and who were the religious persons, and how great the number of the servants of God who were assembled here, how magnificent and valuable were the precious treasures of books, vestments, utensils, and ornaments for the use of the church collected in this temple—to declare all these things were to exhaust the power of words, and the poverty of our language would be insufficient to effect it. The church was surrounded with a strong and high wall, and aqueducts of hollow stone passed through the midst of the town for the use of the offices. Of nine monasteries over which Wilfrid of Ripon presided, amongst all the fair and skilful buildings of England, this was the first in excellence and beauty; and, finally, nothing equal to it could be found on this side of the Alps.[8]

[7] In the time of Richard of Hexham, who died in the 2d year of Rich. I. A. D. 1190.

[8] Richard of Hexham, b. i. cap. 3. Eddius, Vit. Wilf.

This curious account of the first church of Hexham conveys much information. This we find was the first church in England built in the now usual form, *with a chancel and aisles*, the *arcus sanctuarii* and *appenticii* of Richard.[9] Hexham was the fifth church of stone in these kingdoms;[1] and as it is allowed that the first glass windows seen in the north were used by Wilfrid in his church of York,[2] we have every reason to believe that Hexham was distinguished by that most useful ornament. When these novelties are considered, and that many of the workmen employed in the erection of this church were foreign artists of eminence, induced by the liberality of Wilfrid to leave their native country, when his own magnificent taste and ample revenues are remembered, the pompous but curious accounts of Eddius and Richard will appear deserving of belief, and the seeming exaggeration and attempt at imposition, in their repeated exclamations of surprise and admira-

[9] See valuable remarks on this passage in Whitaker's Hist. of Manchester, vol. ii. p. 421.

[1] The first was Candida Casa, so called from the *whiteness* of the stone, and vulgarly Whit-hern for a similar reason. The second church of stone was begun at York by Edwin, and finished by Wilfrid. The third was the church of Lincoln. The fourth was that of Ripon, built by Wilfrid. And the fifth was Wilfrid's church of Hexham. Eddius. See also Macpherson's Annals of Commerce, i. 238.

[2] More probably than by Benedict Biscop at the abbey of Wearmouth, to whom the introduction is usually attributed.

tion, will be softened down to sober history and true description.

Wilfrid procured for his church of Hexham the privilege of sanctuary.[3] This right, says Richard (cap. v.) was confirmed by the authority of the papal see, of archbishops and bishops, of kings and princes, Scotch as well as English; which privilege, he adds, exists at present, and will be, with the grace of God, perpetually preserved. The sanctuary extended for one mile around the church, or, to the four crosses at unequal distances from the town, the greatest space being properly allowed towards the north, on account of the difficulty of crossing the river.[4]

[3] A capital offender flying to sanctuary obtained his life, but was obliged to make the stated satisfaction to the law; and an inferior criminal had all his stripes remitted to him. Ina, L. L. 5. Whitaker, ii. 474. Sanctuary was instituted by Moses, Exod. xxi. 13. Asyla were early appointed among the Greeks. Romulus made Rome a sanctuary; Constantine transferred the privilege from the heathen temple to the Christian church. Hospin, p. 79. It was limited by Henry VIII. again farther by Edward VI. and abolished by James I. Archæologia, vol. viii. Gregory's Church History, &c.

[4] A medio impetu ipsius (Tinæ) fluminis incipit pax præfatæ Ecclesiæ, sed quia propter frequentes et nimias inundationes, in medio fluminis infigi (cruces) non poterant, quæ ibi poni debuerant in ripa ipsius cruces positæ sunt. Ric. Hag. lib. ii. cap. 14. "This church possessed that ignominious privilege called sanctuary, on which the disqualifying statute fixes an everlasting stigma by enacting that gross offenders against the laws taking sanctuary at the altar, or any consecrated place, shall be out of the protection of churches, implying that such pollutions had rendered obnoxious even the most sacred places." Hutchinson, i. 93. In 1292 there was a suit concerning this privilege. The archbishop pleaded immemorial usage, and the king and council established his right. Beaut. Eng. and Wales, xii. 165.

In part ii. cap. 14, Richard speaks more distinctly on this subject. If, says he, any one be rash enough and wicked enough to break the perpetual peace granted to the church of Hexham, and to seize any one flying thither to sanctuary from the east or from the west, from the north or from the south, within the four crosses on the outside of the town of Hexham, the offender shall purchase his pardon and redemption in the sum of 2 hundredh (£16.) If within the town, 4 hundredh; if within the court or outward wall of the church, 6 hundredh; if within the church he shall be amerced 12 hundredh; if within the doors of the choir, 18 hundredh; and shall be enjoined penance as for sacrilege. But if any one, hurried by the spirit of the devil, shall presume to seize him who shall seat himself in the stone chair beside the altar, called in English the FRID-STOOL, that is, the *chair of peace*,[5] or even at the window of the

[5] The *Frid-stool* is a stone seat of high antiquity, very probably the seat in which the bishops of the see were consecrated, perhaps even that in which the kings of Northumbria were crowned. At Beverley is a similar stool applied to the same purpose, and distinguished by the same name. It bears the following inscription:—

Hæc Sedes Lapidea *Freed-stool*
Dicitur, i. pacis Cathedra,
Ad quam Reus fugiendo
Perveniens omnimodam
Habet securitatem.

This stone seat is called the Freed-stool, that is, the chair of peace, to which if any one flying for safety cometh, he shall be altogether secure. Camden, p. 578. Ed. 1590. The coronation

holy relics which is behind the altar; for such flagitious sacrilege no pecuniary atonement shall suffice, but he shall be called in English BOTOLOS, i. e. beyond the reach of pardon.[6]

Thus far the origin and rise of St. Andrew's Church are clearly shewn, while some light is thrown upon the history of the town of Hexham. That there was then a town here is certain from the repeated mention of it by Richard, who more than once expressly declares that Etheldreda gave the *town* and the adjoining territory to Wilfrid,[7] and, further, by the fact that Wilfrid found two other churches necessary besides the Abbey church of St. Andrew's, the chapel of his monastery.[8] Of St. Mary's though few vestiges remain, these speak the munificent spirit of its founder. The third church, dedicated to St. Peter, exists only in the history of Richard. Time has left no trace of its walls, tradition has preserved no recollection of its site, and the eye of the antiquary seeks

chair, and the act of chairing the newly-elected member in our boroughs, are remains of very ancient customs, and seem to throw light upon the preservation of these chairs in sacred places.

[6] Botolos, sine Emendatione, pro Botleas ut in LL. Canuti Politicis cap. 61. From the Saxon BOT, *compensation;* whence our *to boot,* i. e. in compensation, with the privative *less,* as in many other words.

[7] Prædictam *villam* cum circumjacente regione, (cap. i.) Per mediam *villam,* (cap. 3.) In eadem *villa,* (cap. 4.) "Hextoldesham cum circumjacente regione quam a Rege Egfrido in dotem accepisse creditur," (cap. 7, &c.)

[8] Part i. p. 18, 52, 53.

in vain to find the place it occupied.[9] From these facts, however, Hexham must have been a considerable town before the time of Wilfrid, and there can be no doubt that it improved and flourished under his episcopacy, and under the rule of his successors.

We have now seen Wilfrid in the zenith of his glory, the primate of Northumbria, the favourite of a sainted queen, the patron and governor of nine monasteries. He is served out of gold,[1] the sons of the nobles of the land are his pupils and inmates, his familiar friends are princes. He has raised the church of St. Andrew to be the wonder of ages, and he sees the town of Hexham under his auspices rising in importance and flourishing around him.—Pause, reader, and mark the sequel of his story.

[9] It *probably* stood on the Hall Stile Bank, immediately above the present road or Bull Bank.

[1] Eddius.

CHAP. III.

CONTINUATION OF THE LIFE OF WILFRID—DIVISION OF THE NORTHUMBRIAN PROVINCE—EPISCOPATES OF EATA, TUNBERT, AND JOHN—DEATH OF WILFRID.

At this period the kingdom of Northumbria was the most powerful of the Heptarchy. Its police was better regulated, its religious establishments more numerous and flourishing, its inhabitants were more wealthy, learned, and polished, than any other of the Anglo-Saxon nations. These advantages are to be ascribed, in a great measure, to the progress of Christianity amongst them.

Their nation was about to become the scene of a contest, which the long course of ages and all the arguments of learned men have not yet decided. On the death of Deusdedit, archbishop of Canterbury, the learned Adrian was appointed by Vitalianus the pope to succeed him;[1] for, even at this early period, the see of Rome had extended its authority over the infant church of the Saxons; and claimed a right to bestow the

[1] Gervase, Act. Pont. Cant.

pall of the two Saxon archbishops.[2] This appointment the modesty of Adrian induced him to refuse, and his friendship for the monk Theodore impelled him to propose that person to supply his place. Theodore was then in his monastery at Rome. He accepted the see of Canterbury, and came to England attended by his learned and powerful friends Adrian and Benedict Biscop.[3]

In the year 669, and at the age of 76, Theodore commenced his archiepiscopate. He was a native of Tarsus in Cilicia, the city of Paul, where it appears he had been educated, and where he assumed the monastic habit. He is represented as learned, firm, yet liberal, and devoted to the good of the church.[4] On his ar-

[2] "As patriarch, the pall of the two Saxon archbishops was required to be received of him (the pope) for ever." Whitaker, ii. 478. Yet we have just seen that one of the archbishops, Wilfrid, was consecrated in Gaul, and without any application to the see of Rome. Note the authorities quoted in the last chapter.

[3] These three were probably the most learned and pious men of the kingdom for whose good they came. Under their auspices churches multiplied, schools rose up on every side, their pupils used the Greek and Latin tongues as easily as their native languages, the elegant and useful arts flourished, and monuments of their virtue and their learning are to this day extant. Adrian succeeded to the monastery of St. Augustine in 669, and was buried there at the altar of St. Gregory, 708. Chron. Aug. Cant. Benedict Biscop was the founder and ruler of Jarrow and of Wearmouth, and his services better deserve memorial than the deeds of heroes. Bede.

[4] His archiepiscopate was distinguished as a happy and a learned period. He was the first who assumed the authority of primate over the northern churches. He was the apostolic legate in England, Scotland, and Ireland. W. Thorn's Chron. Gervase, &c.

rival in England, he found the harvest plenty, but the labourers few. He set himself to the reformation of abuses and the multiplication of churches. In his attempt to divide the episcopacy of Northumberland, he was accused of ambition, and opposed by Wilfrid, with whom 'the pride of becoming a metropolitan by the creation of a subordinate bishopric, contended with the fear of losing half his episcopal revenue.' A few months sooner the power of Wilfrid might have withstood the authority of Theodore; but circumstances had diminished his influence, and checked his power. His royal patroness was no longer a queen; she had quitted her throne and her husband for religious retirement. And some writers assert that Wilfrid's advice had hastened her determination, and thereby made the king his enemy. But this is not extremely probable. Wilfrid had much to hope, and nothing to fear, from Etheldreda as the queen of Egfrid; but as the nun of Coldingham or the abbess of Ely, she had nothing to bestow, and Wilfrid nothing to expect. Etheldreda was succeeded by Ermenburga, "into whose heart," says Richard, "satan breathed the spirit of envy and hatred against Wilfrid, and her tongue inflamed the king to enmity against him."

Thus the power of Wilfrid was reduced to a shadow, and the king his patron became rather anxious to find an opportunity to punish than

a pretext for protecting him. In 678, a synod was assembled, at which the king, the barons, and the ecclesiastics of Northumbria were present.[6] The venerable Theodore presided, and his learned friends Adrian and Benedict supported him. Here it was proposed to divide the diocese of Northumbria into two, and to appoint a bishop for each province. York to be the capital of Deira, and Hexham of Bernicia.[7] Wilfrid protested against the division, rejected the power of the archbishop, accused both Egfrid and Theodore of felony, and formally declared his resolution to appeal to the see of Rome against them.[8] This solemn determina-

[6] Eddius, in Gale, cap. 33, 58. Bede, l. iv. c. 28.

[7] Eddius, cap. 29, 33. Bede, l. iv. c. 12. Malmsbury, f. 129.

[8] The novelty of the appeal threw the court into violent laughter. Whitaker, ii. 479. Malmsbury, f. 149. Mr. Lingard says that "Theodore without the concurrence, *without even the knowledge* of Wilfrid, took upon him to divide the extensive diocese of York into three portions, and immediately conferred them *on three bishops whom he consecrated for the occasion.*" This is in evident opposition to the whole stream of authority. Richard, who is not quite correct, says—Ab Egfrido rege de episcopatu suo pulsus est & viij annis exulavit. *Interim vero in loco ejus a Theodore duo episcopi ordinantur Bosa ad Eboracum & Eata ad Hagustaldensem.* And Lindisfarn, the only remaining church of importance in the Northumbrian kingdom, is likewise upon the same authority governed by Bosa. Again—Pulsus est idem antistes a sede sui episcopatus, et *duo* in locum ejus substituti episcopi qui Nordanhymbrorum genti præessent, Bosa videlicet qui Deirorum, et Eata qui Berniciorum, provinciam gubernaret, hic in civitate Eboraci, ille in Hagustaldensi ecclesia cathedram habens episcopalem. Bede, l. iv. c. 12. Whitaker, ii. 490. Publicly and in the synod, therefore, was the division proposed; and publicly and formally was it rejected.

tion was heard by the king and the primate without its anticipated effect. The division was proceeded in, and Eata was appointed to Hexham.

Wilfrid set out for Rome, that he might in person lay his complaint before the pontiff, and solicit his assistance. By this absence he vacated the see of York, and Bosa was appointed to supply his place. This appears to be the real state of the case, and those historians who have used the word *expulsion* in relation to Wilfrid's first exile are mistaken. Wilfrid rejected the authority of the king and the archbishop, and claimed the protection of the pontiff. Equal spirit was shewn on the opposite side, and the determination of the synod was acted on to the letter. The next eight or, as some say, ten years of Wilfrid's life were spent in exile. On his way to Rome, he was detained by the inclemency of the season in Friesland, where he spent the winter in teaching the doctrines of Christ to the idolatrous natives.[9] At the approach of spring, he recommenced his journey, and arrived at Rome. Here he found that the envoy of Theodore, Cœnwald or Kenwald the monk, had been before him, and the Roman court was already in possession of his complaint and its answer.

[9] A. D. 680, Wilfrid driven to Fresia on his second voyage to Rome began the work of the Gospel, and converted many thousands of the barbarians. Abbrev. Cronicorum. Rad. de Diceto.

The pope formally summoned his little synod, and gravely decreed restitution to Wilfrid, and expulsion to the new bishops of Hexham and York. Any prelate, priest, deacon, or sub-deacon, that resisted the execution of the decree, was to be deposed and anathematized; and any clerk, monk, or layman, even though a king, to be excluded from the sacrament. Wilfrid brought the papal mandate into England, and presented it in a full convention of the church. The king, with the concurrence of the prelates and barons, directly seized the person of Wilfrid, stripped him of all his valuables, and thrust him half naked into a gloomy dungeon, imprisoned his attendants, dispersed his servants, and strictly prohibited the presence of his friends. Nine months afterwards, he was released from prison,[1] but was ordered to leave Northumbria immediately. This was the commencement of his real expulsion, and his severe exile. Egfrid ferociously pursued him from kingdom to kingdom, forcing him to wander a wretched fugitive, and at last to shelter among the heathens of Sussex, after being expelled successively from Mercia and Wessex.[2]

During his retreat, his indefatigable exertions and exemplary piety converted the whole nation of the South-Saxons to Christianity. He not

[1] At the earnest prayer of the abbess Ebba, the king's aunt. Lingard.

[2] Eddius, c. 31, 33, 34, 35, 38, 39, 40.

only taught them the duties of religion, but improved their habits of life. A famine raged in the land, so great that scores of people were wont to assemble and precipitate themselves into the sea. Wilfrid perceiving that their coasts abounded with fish, taught them to join their eel-nets together, and to make one larger and stronger, whereby they caught 300 fish in the sea at the first haul. The implied miracle lessens the credit of this anecdote. [3]

In Sussex he became the friend of Cedwalla, a royal exile, of the race of Cerdic; who, on his accession to the throne, bestowed on Wilfrid a fourth part of the Isle of Wight, and raised him to a distinguished place in his councils. Thus passed the period of his exile. The affairs of Hexham do not seem to have suffered by the absence of its founder. The sainted Eata filled the new-created see. He, the *first* bishop of Hexham, is acknowledged to have been a man whose piety, learning, and urbanity of manners, might have done honour to a more cultivated age. He was abbot of Melross, revered by the servants of God, and respected by the powerful of the laity. His monastery was distinguished for the learning and piety of its members; and under Eata the celebrated St. Boisill or Boswell flourished, and shone conspicuous for the spirit of prophecy and the gifts of grace. In 674,

[3] See Bede, l. iv. c. 13. Macpherson's Ann. Comm. i. 243.

Eata, on the death of Tuda, became prior of Lindisfarn; and Boisill appears to have succeeded him in the government of Melross.

In the priorate of the venerable *Eata*, the famous Cuthbert began his ministry; and having spent some years at Melross and Ripon, followed his early instructor to Lindisfarn, over which Eata presided even after his appointment to the see of Hexham. In the fourth year of Wilfrid's exile, Theodore, pursuing his plan, divided the diocese of Hexham, erecting Lindisfarn into a separate bishopric,[4] to which Eata was removed, while Tunbert or Tumbert was appointed to succeed him in Hexham. Four years afterwards, at Theodore's third council, the grand congress holden at Twiford upon Alne, Tunbert was formally deposed for contumacy in denying the right of interference on the part of Theodore,[5] and St. Cuthbert was appointed to succeed him. Cuthbert, it is said, with great humility declined the proposed elevation; and at length, when his consent to be a bishop was obtained, he preferred the government of Lindisfarn to that of Hexham. The venerable

[4] Richard in his introduction expressly states that Hexham was the last see formed. But he appears to have misunderstood his authorities, or to have spoken only in reference to the date of the churches, in which sense Hexham was the last church as certainly as it was the second bishopric.

[5] Sim. Dun. cap. 9. Gervase, Act. Pont. Cant. Ric. Hag. &c. John Brompton's Chron. Leland's Collectanea.

Eata yielded, and in due form the sees were exchanged in the presence and with the consent of the king and the archbishop. Eata died bishop of Hexham, A. D. 685.

He was succeeded by John of Beverley, a man both godly and learned,[6] who was born of a noble English family, and appears to have been a native of Harpham in Yorkshire.[7] He was educated under Theodore of Canterbury,[8] and called John, that is, grace of God, on account of his excellence in composition and the vivacity of his genius. 'Heavenly philosophy from his mouth came with new charms to his hearers.' Among his auditors was numbered the venerable Bede! The abbess Elfrida of Streanshall was his friend and patroness; and at her monastery and elsewhere, he acted the part of a faithful apostle, preaching and instructing the people. But, preferring the life of a hermit, he retired to Ereneshow or Eaglescliff,[9] and from this retirement he was elevated to the see

[6] Holland's Camden, 711. 1637.

[7] Or of Beverley. Browne Willis's Survey, vol. i. p. 31.

[8] Stubbs. This is doubtful.

[9] Now *St. John Lee.* Mr. Hutchinson notices Mr. Pennant's remark, that "John's retirement gave name to the place," and conceives the fact to be supported by the name of Hermitage alone. But Mr. Pennant's remark is founded on the authority of Stubbs and Richard of Hexham, and the fact is clear. Mr. Wallis supposes Erneshow to be Nether-warden; but this cannot be called *Mons* Aquila. It is probable, nevertheless, that John had a place of occasional retirement at Warden.

of Hexham. In the first year of John's episcopate,[1] [686-7], Egfrid was slain at a place called *Nechtanesmere*, while leading on an army to destroy the Picts; against the advice of St. Cuthbert, who prophesied his death.[2] His natural brother Alfrid immediately assumed the Northumbrian sceptre. On the accession of his friend and patron, Wilfrid returned, and the bishopric of Hexham was ceded to him by John, who returned to his hermitage.

[1] He ordained Bede to be deacon and priest. (Bede. Fuller.) Herebald, another pupil, he restored from the gates of death by prayer. Wilfrid the 2nd was his pupil; him he ordained while living to succeed him in his archbishopric of York. After electing his successor with consent of clerks and people, (no notice of the pope's consent), he retired to Beverley, where he died, A. D. 731. He was archbishop 33 years. Many years afterwards, his body was raised, deposited in a coffin of fair wood and precious stones, and reburied by archbishop Alfric, about A. D. 1140. Many of the miracles of John have been preserved, but few are worth relating. Fuller tells of his having restored to eloquent discourse and brave curled locks a dumb youth with a scalded head, by making the sign of the cross upon his forehead. His pupil and dean, Sigga, saw the spirit descend upon him while in prayer, &c. On his retirement to Beverley, King Athelstane granted him all privileges, including that of sanctuary in this remarkable charter—

"All's free, I make thee, as heart may think or eye may see."

[2] Egfrid was the promoter of learning. It was he who founded the celebrated Library at York, to which Alcuine advised the French to send their youth for instruction. Alcuine, next to Bede, shone the brightest luminary of the benighted western world; and to this learned native of the Northumbrian kingdom, the French in a great measure owe the origin of learning and science in their country. He was the friend and preceptor of the emperor Charles. In proof of the wealth of Northumberland during the reign of Egfrid, may be adduced the number of mercantile Jews who had already become its denizens. See Malmsbury, fol. 153 a. Macpherson's Annals of Commerce, i. 249.

It is not easy to discover whether the return of Wilfrid was owing to the invitation of the king, the penitence of Theodore, or his own concession and solicitation. Each of these causes has found its supporters. His acceptance of a portion instead of the whole of his first diocese implies concession, and shews that the new king and the archbishop were equally independent of the mandate of Agatho. One historian, however, asserts that Theodore did acknowledge his error; and in a letter to the king reminded him of the respect due to the papal mandate. But this assertion rests only on the authority of Eddius, "that convicted falsifier;" while the statements of Stubbs, Richard, Gervase, Bede, &c. &c. are express to the point, that *John, on the death of Bosa, succeeded to the see of York.* And the links of succession being preserved in a separate and express history, there is no space left through which the advocates of Wilfrid can thrust him a second time into the archiepiscopate.

The next five years of Wilfrid's life were passed at Hexham in peace and comparative happiness; but at the end of this period a second cause of complaint arose against him. His favourite monastery of *Ripon* had been given to St. Cuthbert by the king, on Wilfrid's first absence, and as it appears restored to him on his return. It was now demanded of him a second time, that it might be converted into an epis-

copal see, and bestowed upon another bishop." This was of course refused, and on what other provocation is not evident, the king reduced him to his former condition, deprived him of his monastery, expelled him from his bishoprie, and banished him out of the kingdom. The most ingenious of Wilfrid's accusers has found nothing in his conduct to justify this tyranny, and surely it cannot be palliated by the shallow plea of his having threatened the king with the sentence of the pope. Wilfrid retired into Mercia, and for ten long years continued a wanderer, and an exile. During this period he made a third journey to Rome, appealed a second time to the pope, and returned with a confirmation of the former mandate.

In 702, a national council was assembled to consider the claims of Wilfrid. Theodore was no more, and Brictwald, his successor in the see of Canterbury, invited Wilfrid to attend the assembly. He was called upon to subscribe his assent to the decrees of the synod. On his refusal, his contumacy was condemned; and as a last and unmerited favour, he was offered the monastery of Ripon, a remission of his deserved punishment, and oblivion of his offences. This demand Wilfrid positively refused to obey, and the synod immediately laid him and his followers under the ban of excommunication.

Wilfrid proceeded to Rome, and in person pleaded his cause against the synod. As his de-

fence was obedience to the papal mandate, the fourth pope to whom the question was referred confirmed the decrees of his predecessors. Brictwald was commanded to assemble a synod, summon Bosa and John (who had been restored to Hexham), and to settle every thing to the satisfaction of Wilfrid. But if that measure failed in restoring peace, the parties were to be summoned to Rome; and any one refusing or delaying to comply was to be threatened with the terrors of the pope's anathema.

With this mandate Wilfrid returned to England. The archbishop was inclined to submit, but the king continued inexorable; and Wilfrid was again reduced to the condition of an exile. Alfrid died in the year 705, and was succeeded by *Edwulf*, the former friend of Wilfrid, who, on his succession, ventured to return to Northumbria. But Wilfrid was doomed to endure the loss of friends, and the new king peremptorily commanded him to quit the kingdom.[3]

In the same year, *Osred*, the son of Alfrid, ascended the throne. He was then scarcely nine years of age; and the regent of his minority was the Ealderman Berectfrid, whose friendship for the primate Brictwald induced him to listen to his suggestions for accommoda-

[3] Eddius, c. 53. Malmsbury, f. 152. Edwulf is not mentioned in the succession of the Northumbrian monarchs. See Hutchinson, who makes Osred succeed directly to his father Alfrid.

tion with Wilfrid. A synod was assembled at Nid; the papal mandate was read; the regent consented; and the archbishop was willing to obey what seemed to be the wish of the thanes and people. But the bishops Bosa and John withstood all the solicitations, commands, and entreaties of the council. Elfleda the abbess, daughter[4] of Alfrid, used the authority of the late king's dying wish to induce them to yield. A compromise was the natural consequence. Wilfrid was permitted to receive his favourite monasteries of Ripon and Hexham without subscribing to the decrees of the synod, as at first demanded; and he consented without further pressing the authority of the papal mandate.

Thus ended this long and tedious conflict; in the course of which the authority of Rome was continually opposed by Theodore, the pope's legate, whom he had consecrated to the see of Canterbury, and who during the contest appealed for the correctness of his conduct to that very authority he pretended to condemn; and to which in policy as well as consistency no appeal ought to have been made or attempted.'[5] The same course was pursued during the rule of his successor, when the Northumbrian church trampled on the decrees of the pontiff, and yet

[4] Whitaker. His sister. Lingard.

[5] By these acts of timorous folly the cause was avowedly referred to the Roman see; and the power which was afterwards opposed, completely acknowledged. Whitaker.

acknowledged his authority by appearing and supporting its cause before him. With equal inconsistency, the authority of Rome was upheld by Wilfrid, who twice turned traitor to the supremacy he acknowledged, by accepting, in opposition to the decree, a *part* of his original rights, the partition of which was by that very decree most positively condemned.

Four peaceful years Wilfrid enjoyed his bishopric of Hexham, and was then summoned to appear before the last great council, and to receive the final decree. He died at his monastery of Oundle, near Stamford, A. D. 709, in the 5th year of the reign of the boy Osred, in the 45th year of his episcopacy, and the 75th of his age. The monks of his monastery of Ripon, who revered him as their father, brought him to that, his favourite church, and honourably buried him. But in the year 948, Odo, archbishop of Canterbury, removed the relics of Wilfrid from Ripon, when they were buried beneath a nobler monument in the cathedral of Canterbury. No miracles are related of Wilfrid. The first thirteen years of his episcopacy he lived in peace, the ten succeeding years in exile; the next five were spent in peace, when a second exile of thirteen years ensued, and introduced the last four peaceable years of a life of extraordinary vicissitudes and of singular usefulness.

His character, in whatever light it is contemplated, appears composed of elevated and uncom-

mon elements. His ambition was never satisfied, his spirit never overcome. In the highest pitch of his exaltation, he was humble, charitable, benevolent, and delighting in well-doing: in the depth of his depression, he was haughty and untractable. 'He was a man more sinned against than sinning;' and his extraordinary life is full of interest, and fraught with invaluable lessons. The great monuments of his devotion, his magnificence, his wealth, and his taste for the cultivation of religion, learning, and the arts, are the cathedral of York, which he repaired and beautified; the church and monastery of Ripon; and the abbey and church of St. Andrews, at Hexham. Many other churches and numerous public works distinguished his life; and if our supposition of his originally low origin be well founded, and the elevation and consequence to which he attained be considered, he must appear one of the most extraordinary characters that ever occupied the page of history. The mere facts of his life have been related in this chapter without comment and without bias, truth alone being the object aimed at. We may be allowed, however, the cheering remark, that while opinion is divided on the evil parts of Wilfrid's character, his good qualities and his good deeds live acknowledged and admired at the distance of eleven hundred years.

CHAP. IV.

LIFE OF ACCA—THE TIMES OF THE SEVEN BISHOPS—INVASION OF THE DANES—DECLINE AND TERMINATION OF THE BISHOPRIC.

It is an important point in the progress of this history to remind the reader of the distinction between the episcopate of Hexham, and the abbacy or priorate of its monastery. It will be recollected that *Eata* whilst bishop of Hexham was abbot of *Lindisfarn*,[7] where it is probable he resided during his episcopacy. In like manner *Wilfrid* was abbot of *Ripon*, wherein he must have passed the greater part of his time. It was therefore absolutely necessary that each of these should have a præsul or resident governor of the monastery, responsible to, but acting independently of, his superior; much the same relation being preserved between them as there now exists between the rural vicar and his diocesan.

The period of *Wilfrid's* life embraces momentous changes, and stormy presages of the history of the bishopric. But the aspect of the monastery continues calm and unruffled.

[7] Of which St. Cuthbert was at the same time prior.

Eata, the first bishop, was, on his translation to Lindisfarn, succeeded by *Tunbert*, who, being deposed, gave way to *John*, and he certainly once, but in all probability *twice*, ceded his claim to *Wilfrid*, before his succession to the see of York, on the death of *Bosa*.[8] *Eata*, *Tunbert*, and *John*, are, according to the papal mandate, to be considered as intruders, and on the same authority, still lie under the ban of excommunication, and the stigma of contumacy and rebellion; yet two of these persons, for their extraordinary piety and exalted charity, are enrolled among the saints of Heaven, and made objects of veneration at least, if not of worship, by the same power, and the followers of that power, which passed the sentence of their condemnation. This curious and contradictory fact is not pointed out in the spirit of illiberality, but the remark is suggested by the plain and natural course of the events, as they are related, and by its own importance to the most valuable species of history—the history of the human mind. *Wilfrid* then, according to truth, was the fourth,

[8] John, made bishop of Hexham in the first year of Alfrid, A. D. 686, must have resigned his see to Wilfrid the year after, A. D. 687. And on Wilfrid's expulsion five years afterwards, he had been reinstated in the see of Hexham. On the return of Wilfrid, John had a second time resigned Hexham, and, *soon after the latter* resignation, was translated to York, on the decease of Bosa. See Bede, l. v. c. 2, 3, 19. See a mistake in Carte, p. 253, who places the translation of John and the death of Bosa in 687. Whitaker's Manchester, p. 488. The date of Bosa's death is not accurately ascertained.

according to the mandates of Agatho and his successors he was the first—or, rather, he was *never*—bishop of Hexham; but in the spirit of those decrees continued for life archbishop of York, and primate of Northumberland; and thus *St. Cuthbert* who succeeded *Eata* in *Lindisfarn*, and *Bosa* who succeeded *Wilfrid* in *York*, are added to the list of intruders into the episcopate.

The preceding chapter embraces the reigns of three kings of Northumberland, and the rule of three bishops of Hexham. During this period we have no mention in history, nor has tradition preserved any memory, of the rulers and brethren of the monastery. It is probable that the friars were of the order of *St. Benedict*, to whose rules *Wilfrid* had shewn himself attached, by making those rules the canons of his favourite monastery of *Ripon*. The extent of the abbot's sway was of course confined to the manors with which the monastery was endowed—the present regality of Hexham. The extent of the diocese, when first instituted, embraced the whole province of Bernicia, or all the space between the rivers Tees and Tweed, including part of Yorkshire, Westmoreland, and Cumberland, and the whole of the present palatinate of Durham and the county of Northumberland. And after the loss of Lindisfarn, but before the institution of the bishopric of Carlisle, its boundaries were on the north the Aln, on the

south the Tees, on the east the ocean, and *Weatherhala* on the west.

If the accession of the episcopal dignity was important to the town of Hexham, little less so was its monastery. In honour of *Wilfrid* and the early bishops, the abbots and abbesses of many monasteries placed their houses under the custody of the former; and for the same reason the sons of princes and nobles were sent to the monastery as to a university, that they might be improved in learning and religion. Here too resided many of those artists, whom Wilfrid in his various journeys to Rome had attached to his person; and their numerous works added importance and dignity to Hexham Abbey, and of course were beneficial to the increase and well-being of the town. It is likewise to be remarked, that while the bishopric was in the gift of the king, and disposable by the decrees of synods and councils, the monasteries were generally gifts, and their territories the absolute property of their founder. This was at least the case with Wilfrid in respect to Ripon and Hexham; and yet the former is positively declared to have been snatched from him at the tyrannical will of the sovereign; and Malmsbury and his follower, the quaint and curious Robert Hegge, assert that Hexham was in like manner, and by the same prince, Alfrid, seized from Wilfrid, and bestowed upon St. Cuthbert.

In this era, which has been the cause of so much contention, the Anglo-Saxon church is accused, on one side, of having sold her liberty to foreign interference, and submitted to galling slavery beneath an usurped supremacy; and, on the other, is applauded for dutifully acknowledging an inherent right in the successor of St. Peter, and for yielding to an established custom. Yet we perceive convents and ecclesiastical property disposed of or transferred at the arbitrary will of a temporal monarch; episcopal sees divided, new ones created, and their bishops appointed, by councils indiscriminately composed of princes, barons, clergy, and people; nay, in one instance, we find the possessor of a see naming his successor, and that nomination adopted and enforced by the general consent of the 'clergy and people.' Not one word of the papal interference; no mention made of the right of nomination; only one solitary instance of appeal, and in that instance the decision neglected, and the appellant condemned and imprisoned. It is not necessary to the history of Hexham to draw deductions from these facts, or to take either side of the question; but it is the imperious duty of the historian to state them in the clearest light, and leave the candid reader to make his own comment and form his own conclusions.

Wilfrid was succeeded in the now firmly established bishopric of Hexham by his countryman and chaplain the venerable Acca, who

at the time of his elevation was neither abbot nor prior, but the presbyter or chaplain of his predecessor. His accession is dated about the year 709, and the 5th of the reign of Offrid. He improved and adorned the church of St. Andrew, or, which is more probable, continued the labours and finished the design of his predecessor. This then is the real date of the late conventual and (at that period) cathedral church of Hexham, and 36 years must have been spent in bringing it to that state of dignity and splendour in which it is described by historians. Nearly 500 years afterwards, many of its ornaments, and at least enough to prove its former grandeur, remained. Now, however, a few yards of rude masonry, and a loose stone here and there incorporated with the present church, are all that can be traced of the original building, after the waste of 1100 years, and the still more destroying and repeated shocks of war and flames.

Acca is said to have employed all the powers of his mind, and expended all his resources, in the ornamenting of his church. He procured from all parts the relics of the blessed apostles and martyrs, erected altars in distinct chapels within the walls of his church, and collecting all the legends of the saints, their miracles and sufferings, together with other learned ecclesiastical books, he formed a noble and most ample library. He prepared vases for incense, and splendid lights for the altar; he encouraged church music, and detained

Maban,[1] a pupil of the pupils of the blessed Gregory, for 12 years in his church, that they who knew not might learn, and that they who knew might be taught to excel in the divine duty of psalmody; for Acca himself was a heavenly singer, as deeply instructed in the sublime science of harmony as he was in theological learning.[2]

In the year 732, that is, the 4th of the reign of Ceolulf, and 24th of his episcopacy, *Acca* is said to have *fled from his see*. Whether he was expelled by the strong arm of power, or submitted to the strict decree of justice, or for what cause he withdrew, is not known. After an absence of eight years, he returned; and in the month of November 740, 'his spirit passed to the angels, and his body rested on the east of his church of Hexham.' Two stone crosses wrought with wondrous art were placed, one at his feet, another at his head. On the latter was inscribed

[1] "*Maban* an Italian who taught the quire of Canterbury with great applause." Wallis, ii. 76.

[2] Acca was a most pious and zealous priest, and had been brought up from his youth in the duties of the clerical profession by the most holy and beloved of God, Bosa, archbishop of York, from whom he transferred his service to St. Wilfrid, shared all his vicissitudes of fortune, followed him to Rome, and there laid the foundation of that knowledge which afterwards distinguished him. For, like a skilful merchant, he laid out the stores of his own mind and his homely talents, and brought away from Rome all that was worthy of being transported to his native land. He was the friend of the venerable Bede, who speaks loudly in the praise of Acca, to whom he dedicated several of his works, particularly an explanation of the Evangelists St. Mark and St. Luke, written at the desire of the bishop. One epistle of Bede to Acca is extant, and many are said to have passed between them. Ric. Hag.

his simple epitaph "*Here lies Acca.*"[3] After a long course of years his grave was discovered, and the body found so fresh, that its envelopements were "not only fair, but what is far more miraculous, as strong as when they were first worn."[4] These clothes were kept by the brethren of the *second* monastery, and shewn as relics in the time of Prior Richard, when many stories of the miracles of *Acca* were currently related.[5]

[3] John of Hexham. [4] Ric. Hag.

[5] John of Hexham, in his continuation of the "*De Gestis Regum*" of Symeon of Durham, tells us that on the discovery of the body, a wooden table made like an altar was found upon the breast of Acca. It was joined by *two keys of silver*, and inscribed ALME TRINITATI. AGIE. SOPHIE. SANCTÆ MARIÆ. *Aldred*, a monk of the restored monastery, relates, that, when the reliques of this saint were lying on the altar of St. Michael, in the southern transept of the church of Hexham, he being deeply desirous of procuring a relic, prayed humbly, said the seven penitential psalms, &c. and approached the altar with fear and trembling, to effect his purpose; when a miraculous heat sprung from the altar so as to burn his face. Deeming that he had approached the sacred corpse irreverently, he prayed a second time and drew near more humbly, but the 'church became *too hot to hold him.*' As the heat increased, his zeal was cooled, and he was fain to give over the attempt and leave the saint with all his bones about him. These bones, however, were extremely efficacious, and well worth possessing; for it is related, that a poor blind woman in the town of Hexham, who was much beloved by all of the friars for the simplicity and innocence of her life, was restored to sight in two hours, by the simple operation of rubbing her eyes with holy water, in which had been dipped one of the bones of St. Acca, who is said to have added *his merits and intercession* to the sanctity of his bones. A little of the same water being poured into the mouth of a man who could neither speak nor eat, on account of a large swelling in his throat, in one hour the skin broke, the swelling fled, and the man was cured. These miracles are recorded as matter of grave history; and, from many others, *one* more may be selected. Malcolm, king of Scotland, being a barbarous man and in mind a beast, rejecting the warnings of holy men, was about to burn the church of Hexham. The priests in terror fled,

Of the three succeeding bishops of Hexham, *Frethbert*,[6] *Alcmund*, and *Tilbert*, little more is related than the dates of their succession, the periods of their sway, and the times of their decease. Frethbert succeeded Acca in the year 734, being the sixth of the reign of Ceolwulf, and two years after the flight of Acca, who was therefore, like *Wilfrid*, deemed to have forfeited his dignity by his flight. According to some authorities, he governed the diocese of Hexham 32 years, according to others 34, and in the second year of Alcred, that is, A. D. 766, in the month of January, he resigned his episcopal chair and his life together, being the first bishop of Hexham who enjoyed his dignity without vicissitudes, and for so long a period.[7] His

with the few valuables they could carry. On their first resting, and after prayer, a vision was seen by one in their company. A venerable man asked the priest his cause of sadness, and being told—he comforted him, saying, "Fear not! for, before dawn, I shall spread my net in the river, by which the passage of the Scots shall be altogether hindered." And so it was; for, without a storm, the river swelled to so great a flood, that almost the whole Scottish army perished, and the king himself could not cross for three days, the river continuing to swell without rain, plainly by miracle, and through the intercession of the saints of Hexham. De Gest. Reg.

[6] Fredbert, or Freodebert.

[7] In the reign of Eadbert, Cynewolf assumed the bishopric of Lindisfarn, which he held for a long period, but not without great difficulties and many troubles. Offa, a prince of the blood royal, persecuted by his enemies, fled to the body of St. Cuthbert, whence being torn by force he was cruelly put to death. At which the king, Eadbert, being offended, seized the bishop and imprisoned him in Bamburgh Castle, and Friothbert of Hagustald performed the episcopal functions till the king's anger being assuaged, he suffered Cynewolf to return to Lindisfarn.

successor was saint *Alcmund*. He was consecrated immediately after the death of Frethbert, and died A. D. 781, in the 4th year of Elfwald, having governed 13 years. [8]

In 781, Tilbert was consecrated bishop of Hexham, at a place called *Ulfeswelle*, (probably

[8] In the *De Gestis Regum*, before quoted, John tells us that, long after his death, St. Alcmund appeared to a most holy man by name, Dregmas or Dregmo, who lived in the territory of Hexham. The vision wore his pontificals; the pastoral rod in his hand, with which he smote *Dregmas*, saying, "Rise, go, and say to Alfrid, the son of Weston," (registrar of the church of Durham and a *celebrated resurrection man*) "it is my desire that he shall take up my body, and *bury me more decently.*" And Dregmas said, "Lord, who art thou?" And he answered, "I am Alcmund, bishop of Hexham, and wish to be laid beside Acca." He disappeared, Dregmo proceeded to Durham in great haste. Elfrid obeys the injunctions of the saint, and he is deposited in St. Peter's aisle in the east of the church of Hexham, in the presence of a great multitude of people. But the saint was not yet satisfied—and if all the saints in the world were like the saints of Hexham, it appears they will neither sleep themselves, nor let others sleep.—Elfrid, it seems, was determined to be paid for his trouble, and secured a finger of the saint to take to Durham. They were now about to lift the coffin into its place of rest, but it was found that the body was grown so heavy by the loss of the finger, that it could not be moved. The whole multitude attempted in vain to lift the coffin, and the people now began to suspect a miracle. Dregmo therefore, remained all night in the church—Alcmund appears again, and having scolded him heartily for allowing the rape of his finger, stretched forth his hand, and shewed it wanting. In the morning restitution was made, and the saint slept peaceably. It is difficult to reconcile this fable with the passion for the possession of relics. If every saint was as much offended at the mutilation of his membere, as *Alcmund* and *Acca* seem to have been at the threatened loss of their bones and fingers, their worshipers surely took a strange way to win their favour. And if the scattering of their remains was supposed to be pleasing to the saints, how could this fable be invented by their followers? But these tales probably amused the brethren of the convent, and amazed the simple peasants, without much inquiry into the grounds on which they rested.

Haltwhistle), that is, *Wolfs-well*. In the episcopacy of *Tilbert*, mention is made of *Hegbald* the præsul or abbot of the monastery, and both the bishop and the abbot are said to have been at *Corabridge* at the consecration of bishop Aldulf by Eanbald the archbishop. In the 8th year of the episcopate of *Tilbert*, Elfwald king of Northumbria was murdered. The place of his death, says Richard, was near the wall, and there a church is said to have been erected by the faithful, and dedicated to God, St. Cuthbert, and St. Oswald the martyr, because over the spot whereon the king was murdered, a blue flame is believed to have appeared, and to have pointed out its sanctity.[8] The body of the king was brought to Hexham, and most honourably buried in St. Andrew's church. But as the king appears to have been no saint, his bones were not sought after; and as he was not a founder of the church of Hexham, we have no reason to believe that a new tomb was made for him in the renewed church of Hexham. (See p. 88.) Tilbert was bishop 8 years. He died in 789, the first year of the reign of Osred, the son of Alcred, and was buried in his church of Hexham.

[8] At a short distance from Walwick Grange, in the lane leading to Warden, is the mutilated remain of an ancient cross. This is probably the place at which the king was murdered. The story of the *blue flame* was lately revived at Stagshaw Bank, on the discovery of a British urn dug up in front of the house; and the writer has heard more than one person solemnly affirm the fact of its appearance, whether owing to artifice or optical illusion produced by natural causes, it is not known.

The memoirs of the three succeeding bishops, Ethelbert, Headred,[9] and Anbert,[1] are still more meagre; but the period of their sway is one of great interest, and of deep importance. We have seen the rapid rise of Hexham, and the quick progress of the bishopric. Its decline and fall were still more sudden. *Ethelbert*, the bishop of *Candida Casa* [Whithern] resigned his see for that of Hexham, over which he ruled 8 years, and died A. D. 797, at a place called *Bartun;* and his body was brought to Hexham, and honourably buried by the brethren of the monastery. He was succeeded by Headred, who was consecrated at *Wudford* by archbishop Eanbald. He was bishop of Hexham three years. To him succeeded Eadbert, who was ordained at Ettringham, A. D. 800, and enjoyed the bishopric thirteen years in security and peace—the last years of peace for the episcopacy of Hexham. Tilberd,[2] the twelfth bishop, succeeded Eanbrythe. The duration of his episcopacy is not known; for already those terrific invaders the Danes had begun their work of devastation. Tilberd alarmed, fled his seat, and the bishopric of Hexham ceased to be. According to some writers the see of Hexham endured in all 164 years. But by the dates here given from the best authorities, its duration did not exceed 136 years, during which period twelve

[9] Or, Eadfrid. [1] Eadbert, Eanbert, Osbert, or Eanbrythe.
[2] Tydferth or Tidfert.

successive bishops swayed the pastoral rod in the following order:— [3]

	Consecrated.	Died or resigned.	Ruled.
1. Eata,	678	685	7
2. Tunbert,	680	684	4
3. John,	685	686	1
4. Wilfrid,	686	709	23
5. Acca,	709	732	23
6. Frethbert,	734	766	32
7. Alcmund,	767	781	14
8. Tilbert,	781	789	8
9. Ethelbert,	789	797	8
10. Headred,	797	800	3
11. Eanbert,	800	814	13
12. Tilferd,	814		
			136

Tilferd is supposed to have died on his way to Rome, about the year 821. Thus ended the episcopacy of Hexham. Its monastery outlived some years, but was destroyed by the same enemy; and the town shared the destruction of the whole Northumbrian province about 54 years afterwards. [4]

[3] They who affirm that Hexham was erected into an episcopal see by *Wilfrid* himself, and that Tilferd held the bishopric for fifteen years, cannot extend its existence further than from the foundation of the church of Hexham in 678 to the death of Tilferd in 821, a period of 148 years. Yet it is asserted to have continued "150 years," Beaut. of England and Wales, vol. xii. and "191 years," Mack. and Dent's Hist. Prior Richard says it continued 144 years; but the dates he himself assigns reduce his numbers to those of the text.

[4] So complete was the destruction of this devoted town during these terrific visitations, that the churches lay in ruins, the houses were roofless, and not a single inhabitant of either sex escaped the slaughter.

CHAP. V.

FROM THE DESTRUCTION OF THE CHURCH AND MONASTERY A. D. 875, TO THEIR RESTORATION A. D. 1113.

HITHERTO the affairs of Hexham are as well understood as such events can be so long after their occurrence. But with the succession of the bishops of Hexham ceases for a long period the clearness of its history. On the abandonment of the episcopal chair by its last possessor, it appears that Eardulf (then bishop of Lindisfarn) *assumed* episcopal jurisdiction over the see of Hexham, and, as was not unusual in the history of these bishoprics, exercised the episcopal functions over both in common. But the repeated incursions of the Danes rendered untenable the island home of St. Cuthbert,[2] and, when the seat

[2] After the devastation of Northumberland by Haldane, Eardulf the bishop, and abbot Eadred, of Lindisfarn, with the body of St. Cuthbert, and the greater part of their treasures, wandered about from place to place, till at length they found rest at Cunca-chester, Chester, or Chester-le-street; and as the see of Hexham was vacant on account of the violent persecutions by the Danes, Eardulf began to exercise the episcopal functions in that territory. Thus, A. D. 883, 197 years after the death of Cuthbert, and in the reign of *Guthred*, the episcopacy of Hexham was restored at Chester. Ric. Hag. lib. ii. cap. 2. Surtees' Hist. vol. i. p. 8.

of the episcopacy was removed to *Chester-le-street*, the power of the bishop was still extended over the abandoned diocese of Hexham.

The monarchs of the Heptarchy had all successively fallen before the arms and the policy of *Egbert*, king of the West Saxons;[5] and in the once mighty and terrible throne of Northumberland was now seated a viceroy of the king of England, ruling with a rude hand a distant and unimportant province of the empire. The barbarous *Earls* of Northumberland knew too little of the arts of civilization to value highly a tract of land that they disdained to cultivate. Wholly engrossed in private jars or bickerings abroad, they had no time to waste on thoughts of peace. Turbulence usurped the place of power; superstition terrified religion

[5] Egbert having conquered Mercia, entered Northumberland. He found the kingdom in a state of anarchy, as it had remained since the death of Ethelred in 795. The conquest, or rather submission, of the Northumbrians, may be dated about 826. *Guthred*, who is called king in the note above, must have been the viceroy or governor of Northumberland, under Alfrid the contemporary sovereign of England, who confirmed Guthred's donations to the church of Chester. Chron. Aug. Cant. Guthred was appointed *king* at the desire of St. Cuthbert, who, in a vision, commanded Eadred, abbot of Luel (Carlisle) and one of his own followers, to appear before the Danes, and to demand of them that they should purchase the liberty of Guthred, son of Hardiknut, whom they had sold as a slave to a widow at Whittingham, that they should shew him to the people, bind the *armilla* on his right arm, and proclaim him king. The *armilla* was a bracelet worn as the insignia of royalty by the prince elect. Guthred reigned ten years, and died A. D. 894. Alfrid, king of England, and Eardulph, first bishop of Chester and last of Lindisfarn, died the same year. Robert Hegge, Legend of St. Cuth. p. 28 and note.

from their minds; they wanted policy as well as power to check the proverbial rapacity of the monks of St. Cuthbert; and it appears that with the episcopal sway, the wealth, the rights, and privileges of the territory of Wilfrid were all wrested to the use of the already powerful church of Chester. In the same spirit the bishopric was removed to Durham;[1] and one extensive diocese arose out of the ruins of Lindisfarn and Hexham, while an immense accession of power, and an unaccountable increase of temporal wealth flowed in upon the spiritual brethren of the church of *Durham*.

It is out of our course to trace the fortunes, or rather the misfortunes, of Hexham, thus absorbed in the gulf of her rival. We can only lament that the superior policy of Theodore in his multiplication of the Northumbrian churches —a plan so necessary to the civilization of the then rude inhabitants, that even in this refined

[1] A. D. 995, Aldwine, admonished by a dream, fled from the recurring rage of the barbarians, taking the holy body and treasures of the church of Chester to Ripon, where they remained three or four months. On their return, Durham was miraculously pointed out as the chosen place of Cuthbert's future sojourn. And thus the church of Hexham, successively transferred to Lindisfarn and Chester, revived at Durham. "*Dunelmum* cujus sedes fuit apud *Hagustaldensem* Ecclesiam, et alia sedes apud *Halieland*." Brief Chron. Sum. prefixed to Hist. Sim. Dun. Aldwine was the last bishop of Chester and the first of Durham, where he ascended the episcopal chair A. D. 996. He was tutor to Edward the Confessor; and died about A. D. 1020. Hegge. Thus the bishopric of Hexham was transferred to Lindisfarn about A. D. 860; thence to Chester A. D. 883; and lastly to Durham A. D. 996.

age it has claimed the notice of the legislature—was thwarted and turned aside: that the resources of the country were drained, and its inhabitants left like its soil, impoverished and neglected, to be choked with weeds in its fertility, and to lie naked in its barrenness, for the aggrandizement of men who abandoned the duty they had solemnly undertaken, and coveted the wealth and power which they had still more solemnly sworn to forsake. During the long period of its submission to the church of Durham, we see no attempt made, no exertion used, by the rich and powerful bishops of that see, to raise the church of Hexham from its ruins. All that time it lay neglected, and apparently doomed never again to rear its walls. Better fortune, however, was at hand. The avarice and pride of the bishops of Durham began to exceed all bounds, and at length broke out into open rebellion. On the accession of Henry I. Ralph Flamberd, bishop of Durham, was seized by the king, and laid in irons;[5] and as a farther punishment, the barony of Hexham, and the spiritual jurisdiction over its territory, which

[5] Henry, crowned at Westminster A. D. 1100, sends *Ranulf*, bishop of Durham, to the tower. Ann. Waverley, 144.—Henry I. the same year of his accession 1100, and of his marriage with the daughter of Malcolm king of Scotland, caused *Ralph*, bishop of Durham, to be put in fetters—"Mitti fecit in *compedibus*." Chron. Salis. p. 3.—"Radulfus Episcopus Dunelmensis de custodia egressus est." On Feb. 2d, 1101, he fled to Normandy, raised an army, joined with Robert, and came to England on August 19th of the same year. Chron. Salis. 3.

had been usurped by Durham, were given to the archbishop of York. Thus surrounded on all sides by the diocese of Durham, Hexham became and to this day remains a peculiar of the archiepiscopal see.[6]

It has been already shewn that the fall of the bishopric of Hexham was soon followed by the ruin of its monastery.[7] Of the fate of the monks, we must remain in ignorance. It is but too probable that they all perished by the swords of

[6] "Henry I. in resentment of the conduct of Bishop Flamberd, dismembered it, and gave it to York." Hutch. i. 91. Wallis, ii. 78. "The reign of Henry I. when this church was separated from the see of Durham." Beaut. Eng. and Wales, xii. 163. "The bishop of Durham retained possession of Hexham till the reign of Henry I. who being offended with Bishop Flamberd, transferred it to the see of York, together with jurisdiction over the county of Cumberland, which *before* belonged to the see of Hexham. But that part of the diocese of Hexham which lay within the county of Northumberland, was continued subject to the bishop of Durham; the other division was partly under the government of the archbishop of York, and partly of the bishop of Glasgow, from the year 1113 to the year 1185, when it was assigned to the newly established see of Carlisle." Thus the dismemberment of Hexham from Durham is by common consent referred to the period stated in the text. It must be observed, however, that none of the historians of Northumberland quote their authority for this important assertion; and it is but candid to add that we have not been able to trace the fact to the *Chronicles*, or to those authentic sources from which we have always endeavoured to derive our information.

[7] One noble specimen of its original grandeur still remains, the fine Gothic archway, opening into Gilligate. This is supposed with great reason to have been the entrance-gate to the abbey in the days of Wilfrid. We owe its preservation to the judgment of the Rev. Robert Clarke, who procured the removal of the dilapidated roof, encumbered as it was with heavy loads of earth, which threatened the destruction of the whole gateway,

the invaders. The monastery lay in ruins till the visit of the second Thomas, archbishop of York, who, struck with the recollection of its ancient grandeur, and with its then melancholy desolation, resolved to become its restorer, or rather its second founder; for although at that time some parts of the ancient church were still remaining, yet the less substantial fabric of the domestic buildings must have entirely yielded to the waste and dilapidation of more than two hundred years of desolation, during which long period it had lain in ruins after being pillaged and burned by the Danes.

Of the state of the *church* of Hexham during the period under review, little more is understood than has been already shewn, part i. p. 53. But it is important to observe; and this information we derive from the state of the church, that the *town* of Hexham, at the time of which we are speaking, began again to assume an appearance of some consequence. Remains of its original greatness were still visible in the time of Richard "ut antiquitatis vestigia testantur," although at that time "modica et raro cultore habitata." But this description, it must be recollected, applies to the period after a second devastation.

It is not positively asserted by any of the ancient authorities, and affirmed by only one modern writer, that Hexham shared in the destruction poured upon Northumberland by

the rage of William, called the conqueror. But the visits, or more properly the *visitations*, of kings were always periods of terror, often of destruction, to Hexham, as will appear in the sequel of this history. In the mean time, it may be sufficient to remark, that the *town* of Hexham flourished under the bishopric, and was reduced to ruin in common with the church and the province; that it appears to have arisen a second time, but slowly and to small extent; that soon after its revival it again became the prey of flames and the place of desolation; that it must have immediately sprung from its ashes, and was a village before the rebuilding of the monastery; that it flourished with that institution, survived its fate at the reformation, and has been slowly but gradually increasing ever since. So that, comparing its present state with what it was under the bishops, it appears that what it wants in dignity and consequence, it has gained in population and extent, that its future prosperity depends upon its own resources; and that the attention of its inhabitants to trade and agriculture places that prosperity on a surer basis, and raises it to a loftier height, than it ever could have attained beneath the patronage of the bishops or the protection of the monastery.

CHAP. VI.

FROM THE RESTORATION OF THE MONASTERY A. D. 1113, TO THE DISSOLUTION A. D. 1539.

THE principal events concerning Hexham for 426 years succeeding the restoration of its monastery are included in this chapter.

In 1112, Hexham was appropriated with Holm to the formation of a prebendal stall in the cathedral church of York; and this prebend was afterwards enjoyed by the prior.[1] In November 1113, Thomas the second archbishop of York had so far pursued his design for the renovation of the ruined church of St. Andrew, that Aschetill of Huntingdon was appointed its first prior. This Norman successor of the old Anglo-Saxon superiors of Hexham Abbey was with his brethren a canon regular of the order of St. Augustine. He is described as a mild, peaceable man, who would rather lose his rights than injure the fame of his monastery by contending for them. He died March 17th, 1130. His successor,[2] Robert Bisset, either more daring

[1] Thomas the first made it a prebend before the restoration, and gave it to a canon of Beverley, Richard de Maton. Ric. Hag. p. ii. cap. 5. See Mon. Ang. vol. iii. p. i. p. 140.

[2] Leland Itin. vol. vii. p. 60.

or more ingenious than he, was fortunate enough to recover the property of the priory out of the hands of its secular possessors. Ailan or Eillan, the priest who has been before mentioned, struck with the heinousness of his offence in retaining ecclesiastical property, surrendered his right into the hands of the second prior with a fair phylactery, a cross of silver containing the relics of Acca and Alcmund, which he begged might be kept in perpetual memory of the restored freedom of the church.[3]

The state of the cathedral at the period of the restoration requires no description. Time has been less busy to destroy, than barbarous taste has been eager to deface. The charters confirming the possessions and privileges of the church were preserved in the time of Richard. They were granted at different periods, and under the seals of the archbishops and chapter of St. Peter's at York, Henry and Stephen, kings of England, and the popes Calixtus and Eugenius.

[3] The date of this event is not ascertained, but it must have been long after the accession of Robert to the priorate, as Richard of Hexham modestly infers his own presence as a witness. "Et de ipsa Hagustaldensis Ecclesiæ quidam canonicus nomine *Ricardus*," &c. p. ii. cap. 9. It must be observed that the manor of Hexham still appertained to the see of York; the possessions of the priory were those only which are recorded in the appendix. The manor belonged to the archbishop; the property of the church was in the hands of Richard de Maton, and Ailan held only a stipend out of that property. The former was purchased by the chapter of St. Peters, and given to the priory; the latter was surrendered as in the text. Ailan, jun. afterwards assumed the cowl at Durham.

In 1119,[4] on the death of Thomas the second, Thurstan succeeded to the archbishopric of York and the temporalities of Hexham. He was consecrated by Calixtus at Rheims, with 424 persons whom that pope found it necessary thus to win to his interest in order to oppose the pretensions of his rival Gregory. The king, (Henry I.) it is said, was very indignant at this conduct in the pope, and still more so at the archbishop's submitting to be made the tool of faction. Thurstan was a patron to Hexham, and a benefactor to its monastery, which was finished at the period of his succession.[5]

[4] Richard dates his death in 1114, and pronounces an elevated eulogium on his many virtues.

[5] The style of the architecture, particularly the long narrow sharp-pointed windows, which began to be used in the reign of Henry I. seem to fix decidedly the date of, at least, great part of the present church. The priory appears from the few remains to owe its origin to the same hand. Three ornamented arches on the south side of the present *Abbey*, fix the site of the *chapter-house*. A few years ago, the walks of the cloisters might be traced; and, within the memory of man, an elegant oratory stood on the south-east side of the garden. Its roof of stone was richly ornamented and supported by four Ionic columns. The priory arose out of the ruins of St. Wilfrid's Abbey. It was a noble and spacious building, of a quadrangular figure. The cloisters of tabernacle work, the entrance to the church richly wrought. The large room in the present building is supposed to have been the refectory. A bedstead of antique carved work in oak with the words—"Eboracensis Diocesis medit hoc opus A—omini Millessimo Quingint—" was lately preserved in the abbey, and a curious columnar gravestone was digged up in the cloisters, inscribed—"P. uer Jurdani"—and ornamented with crosses. The abbey gate, and the low arch in the long backside, are of the date 673. The church, cloisters, &c. are dated 1113. The other variations of style are to be accounted for by the deso-

In 1119, the king of Scots besieged the castle of Prudhoe, and Hexham experienced a royal visitation.

In 1133, the pope's legate, on his way to Carlisle, was reverently received by the brethren of Hexham, who represented to him that three of their men had been killed, and two of their villages, Herintun (Errington) and Digentun (Dissington) ravaged by Edgar, the son of Earl Cospatrick. That he had detained the prior a whole night, and degraded him by mockeries and contumely, in defiance of the peace and truce granted to the church of Hexham. The legate urged these injuries to the king of Scots, who made satisfaction to the church of Hexham; restored all the prisoners, and engaged that his armies never again should violate sanctuaries, nor again murder women and children. The legate returned to Hexham with the welcome news about the feast of St. Michael the same year.[6]

In 1138, January 16th, King David sent William, son of Duncan, with many Scots, to ravage Northumberland, being himself employed at the siege of Wark. A party of Scots

lation after the burning by the Danes, the rebuilding after the burning by the Scots, Sir Reginald Carnaby's alterations and rebuilding after the reformation. See the date and arms over the coach-house—1539. The abbey was altered and repaired by Sir Walter Calverly Blackett, Bart. about 1736.—Burned by accident, and entirely rebuilt by T. R. Beaumont, Esq.—Again burned, and again repaired, within these few years.

[6] John of Hexham, De Gestis. Heron's Hist. of Scot. &c.

crossing the Tyne at Warden, were attacked with such impetuous courage by the young men of Hexham, that not one escaped. This circumstance provoked the vengeance of the Scots; and William, with all his influence and solicitude could hardly save the priory from their fury. David came with his forces to Corbridge, but respected the sanctity of Hexham. The most dreadful accounts are given by John and Richard of the conduct of the Scots in this expedition. Their fury was poured out on all; every place was filled with slaughter, *harrying*, and flames. They pitied neither sex, age, nor rank; the pregnant were ripped open; the virgin and the widow slain; their husbands and fathers were tied together with ropes, forced beneath the yoke, and driven in flocks into Scotland. The king gave to Robert the prior his pledge of safety; yet the Scots broke the sanctuary, and defiled the sacred places. Miracles of course interfered to save the church of Hexham, and to punish its invaders.[7]

[7] Two Scotch soldiers who presumed to violate the oratory of St. Michael (the present church of St. John Lee) were horribly punished. Both were stricken with madness. The bones of one turned to stone, and finally mouldered away. The other in his frenzy rushed into the Tyne and was drowned. The flower of this army fell at the battle of the Standard. The ensigns of Wilfrid and St. John held a conspicuous place on the grand cross erected as the pole of the standard. Next year in the compact between David and Stephen, when Henry the son of David was made Earl of Cumberland, it was especially declared that he should assume no right to the territory of the church of St. Andrew of Hexham. 1139.

In 1142, Robert Bisset, prior of Hexham, was expelled from his monastery, and became a monk under Bernard abbot of Clairvaux.

In 1143, Richard (the historian) was confirmed prior of Hexham, by Dean William and the chapter of York. The archbishop being incapable of acting, as the abbots of Rieval and Fountains, the priors of Gisburn and Kirkham, and Robert the hospitaler, had appealed against him, and his cause was about to be tried in the papal consistory.

In 1159, David king of Scotland and Earl Henry his son met the cardinal legate at Hexham, and were honourably entreated. This was the first and last pacific royal visit.

In 1296, 24 Ed. I. in an inroad of the Scots, the priory was burned down by these invaders; the nave of St. Andrew's church suffered the same fate, and has never been restored. A school-house is mentioned as having shared in the conflagration. [8]

In 1297, the Scots returned. They lodged in Hexham, and maltreated the religious, notwithstanding their letters of protection from the Earl of Murray and Sir William Wallace. [9]

[8] 1296, Scotti prioratum Hag. cum tota villa incendio destruxerunt. Leland, vii. 58—60. At the same time the nunnery of Lambley and the monastery of Corbridge were burned to the ground. Heron's Hist. of Scot.

[9] The Scottish chieftain told the prior that he found it impossible to repress the fury of his countrymen; and that under his immediate protection only could he be in safety. Heron.

In 1346, the town was pillaged by David king of Scots. He marched by Liddell Castle, Lanercost, Naworth, and Redpath, to Hexham, where he remained three days; and the town was saved from fire, being kept as a place for provision.[1] This army was soon after defeated at Neville's Cross.[2]

The next remarkable event connected with Hexham was the dreadful battle of Hexham Levels, in 1463. The long struggle between the rival houses came to be decided in Northumberland; and as far as the north of England was concerned, the battle of Hexham was the conclusion of the contest. Henry VI. his queen, prince Edward, and the French nobles who had been sent to his assistance by the king of France, marched with the northern lords of their party from Alnwick about Whitsuntide. The command of the Lancastrian troops was given to the Earl of Somerset; and the army was composed of French, Scottish, and Northumbrian soldiers, scarcely one of whom had not already fought or suffered for the cause they

[1] David made Hexham Abbey the place of his muster. His army amounted to 2000 men completely armed, with a multitude of irregulars. According to other accounts, he commanded 40,000 men.

[2] Holl. Chron. i. 240–1. Wallis, ii. 105. John Copeland took David prisoner, and was rewarded with the honour of knighthood and £500 per annum. He was sheriff of North. 20 Ed. III. The young and spirited monarch struck out three of Copeland's teeth with his gauntlet while he was in the act of seizing him.

now came to defend. Their plea was the adored memory of Henry V. and their hope from his promising grandson. Original right and present possession threw great weight into the opposite scale. The Lancastrians encamped near the Linnels on the south bank of the Devil Water, and awaited the advance of their enemies.

King Edward was at York; but the Lord Montague, commander of the troops of the white rose party, was already in Northumberland, and had gained a battle at Hedgeley Moor, where Sir Ralph Percy fell: the only nobleman of his party who had "saved the bird in his breast."

Montague immediately marched towards Hexham, knowing that delay was life to the Lancastrians, and defeat death to their cause. On May 14th, the armies engaged; and after a short but bloody battle, victory declared for the army of Edward. Henry owed his safety to the fleetness of his steed; and it is supposed that he enjoyed it only for a few days. [9]

The queen and the young prince escaped into the adjoining forest; and their adventures on that night are so romantic as to raise the tone of history. The rocky banks of the river Devil, and the recesses of Hexham Forest, were the retreat of a band of ruffians, who in

[9] It is certain that in the space of one year he was a prisoner in the tower.

that period of distraction found too fair a plea for their desperate life in neglected laws and the example of their *betters*. To all the insults of such men the unhappy queen was exposed. Unawed by her rank, untouched with pity at her sex and situation—which were sufficient to palliate the crimes that stained her character —they seized her person, stripped her of her jewels, and would have proceeded to greater indignities, had not a fortunate quarrel about the division of their spoil afforded the queen an opportunity to escape.

Night and the forest shielded her from pursuit. But oppressed with sorrow, terror, and fatigue, she had not travelled far until another robber crossed her path. The great soul of Margaret was not to be depressed by accumulated misfortunes; she approached the man, and, assuming the appearance of confidence, entrusted to him the *defence of his prince.* Impulse is seldom mistaken; great actions hardly ever plead in vain; and confidence unasked is rarely abused. This ruffian had the feelings of a man, and immediately accepted the sacred trust reposed in him. The wretched but secure asylum to which he conveyed the unhappy Margaret retains the name of the 'Queen's Cave.' [1] The roof is still supported

[1] The Queen's Cave lies beneath the southern bank of the little river, exactly opposite to the farm-house on the Black Hill. Its situation is extremely secluded. An idea of the queen's

by a pillar of rude masonry, as if to prove that man had once inhabited its melancholy gloom. Shortly afterwards the queen escaped to Scotland, and thence to the castle of Rene of Anjou her father, to make new attempts, which ended in the destruction of her hopes.[2]

The Duke of Somerset was taken and beheaded at Hexham, and there buried. The lords Roos, Molins, Hungerford, and Findern, were also taken, and executed on the Sandhill at Newcastle, and were buried in the church of the Friars Minors and Augustines. Of those who escaped from Hexham field, the Earl of Kime was apprehended a long time after in Redesdale, and beheaded at Newcastle, and interred beside his fellow-sufferers. Humphrey Nevil remained near the river Derwent, concealed *under the earth* for the space of five years, and was afterwards seized in Holderness, and beheaded by the Earl of Warwick and others.

All the French lords, except Sir Pierce Brace, were taken at Holy Island, by Robert the Lord Ogle and other lords and esquires of Northum-

accommodations in this wretched retreat may be conceived from its present extent, which does not exceed 31 feet in its greatest length, and 14 feet in breadth, while the height will scarcely allow of a person's standing upright. According to tradition, the rude pillar forms part of a wall which divided the cave longitudinally for the accommodation of Margaret and her son! Survey made for the Author, April 3d, 1822.

[2] See Hume's History of England. See also a beautiful poetic illustration of this interesting historiette in Colman's Musical Play of the Battle of Hexham.

berland, and were ransomed. De Brace threw himself into Alnwick with the French troops, and held out till he was relieved by the Scottish garrison of Berwick, under the Earl of Angus, and carried safely into Scotland. Sir Ralph Grey held out in Bamburgh; and Dunstanburgh was defended by a Frenchman called Goys.—Thus these three strong castles held out for Henry VI. till Edward, being at Durham in 1464, sent the Earl of Warwick, Montague (now Earl of Northumberland) Scrope, and many other lords into Northumberland to recover these castles and subdue the country. Alnwick was twice taken and retaken. Dunstanburgh followed, and Goys was beheaded at York, the garrison being dismissed. Bamburgh held out till after midsummer. After its capture, Grey was taken to Doncaster, and deprived of the honour of knighthood. His gilt spurs were hewed from his feet, his sword and all his armour broken upon him, and taken from him in the field.[3] He was afterwards beheaded.[4]

[3] Sir Ralph Grey was Knight of the Garter and Chaplain of Wark and Roxburgh in 1436. He defended it against 30,000 Scots headed by James I. Stowe says that Edward remitted the degradation recited in the text.

[4] "The reason of this punishment was his perjury and doubleness to Henry VI. the late king, and also to Edward IV. that now is. His head was taken to London on Saturday the eve of St. Mary Magdalene, 1464, and fixed on a high pole upon London Bridge for the public view. On whose soul, God, have mercy!" See the Year-Book—Easter, 4 Edward IV. fol. 19. and Gent. Mag. Nov. 1792.

Three of Henry's followers were made prisoners at the battle of Hexham, who had in their custody his helmet and two crowns richly adorned, which were presented to King Edward at York, on Wednesday, May 23d, 1464.

Those of the Lancastrian side who escaped from the battle of Hexham, endured misery in every shape and hue, till death relieved them. "I have seen the Duke of Exeter run on foot and bare-legged after the Duke of Burgundy's train, begging his bread for God sake; but he uttered not his name."[5]—Blessed is the country that is free from the horrors of civil war.

The state of society at this period is too evident from the vicinity of the freebooters of Hexham Forest, and from the fact that a spectacle like that which succeeded the battle of Hexham has found no place in the traditions of the people. No legend points out the scene of action, and historians differ so widely, that it is yet a pertinent question—where was the battle of Hexham fought? We have the Sandhill and the church of the Augustines at Newcastle recorded as the places of death and sepulture to the Northumbrian lords; but no traditionary tale has preserved the place of the Duke of Somerset's execution.[6]

[5] Memoirs of Philip de Comines.

[6] The Queen's Cave, the Queen's Letch, and the Guards' Lane, undoubtedly point out the scenes of action related in the text. All the modern historians of Northumberland agree that Duxfield

No important event distinguished Hexham till the period of the reformation.[7] This great event was a death-blow to the rising consequence of Hexham. The civil and religious liberty it brought was here a worthless blessing; for, long after the reformation, the natives of this district continued unchanged in their religious sentiments. Previous to the dissolution of the greater houses,[8] of which Hexham was among the latest, many noblemen and gentlemen of the north, disgusted with the steps that had been already taken to throw off the pope's supremacy, raised the standard of rebellion. Lord Darcy, Robert Ask, Esq., Sir Robert Constable, Sir John Bulmer and his wife, Sir Thomas Percy, brother to the Earl of Northumberland, Sir Stephen Hamerton, Nicholas Tempest, and W. Lumley, Esq. with 40,000 priests, peasants, and labourers, began

dates its name from the battle of Hexham. Yet the name of Robert de Duxfield occurs as early as 36 Ed. III. See the return of members to serve in the parliament holden at Westminster in 1362,—100 *years before the battle of Hexham!*

[7] The dissolution of religious houses began in 1538, and all the greater ones ended in 1539. It is supposed that in England 50,000 men were churchmen, and the expense of keeping them £7. each. Total revenues of the abbeys, £161,000. Total number of houses, 370. Revenues, £30,000. Pole. Lord Herbert.

[8] The statutes 11th H. VII. c. 2.—22d H. VIII. cap. 12.—27th H. VIII. c. 25.—were severe against the poor, and the downfall of the monasteries, whose granaries and kitchens had been open to them in the time of dearth, was severely felt. What can be said in defence of the destruction of 110 hospitals for the sick poor, the most innocent and useful of any charity whatever?

the Pilgrimage of Grace. Their object was to restore the papal power in England. But this seemingly dangerous coalition was soon overcome. Zeal encountered zeal, and justice armed with power soon suppressed this ill-concerted enterprise. By the king's command, the abbots of Salley, Whalley, Norton, and Hexham, were dragged out of their monasteries, and executed by martial law![9]

There were fourteen religious at Hexham at the dissolution. Those under twenty-four were obliged to turn out; the elder brethren were allowed 40*s.* a year and a gown.[1] The name of the last prior was Edward Say or Jay. Thus the bishopric of Hexham ended in the violent death of its last bishop, who, it is supposed, was drowned on his way to Rome: and the dissolution of the priory was sealed with the blood of its last superior, who was hanged at the gates of his monastery.[2]

[9] Collier, ii. p. 132. Life of Cardinal Pole, i. 192.

[1] The abbots and priors, foreseeing the storm, raised the fines for leases very high, and brought the rents low, so that they should have something to support themselves after the cloud should burst. Lord Herbert. The translation of the Bible into the native tongue naturally induced an expectation of the dissolution of that dreadful tyranny which, under the pretence of divine authority, had so long been exercised by some of the most depraved of the human race over the minds, the bodies, and the fortunes of men. Gregory's Ch. Hist.

[2] The site of the Abbey, the Hospital, and the revenues £122. 11*s.* 1*d.* (Dugdale) or £138. 1*s.* 9*d.* (Speed) were granted to Sir Reginald Carnaby.

CHAP. VII.

FROM THE REFORMATION IN 1539 TO THE PRESENT TIME.

PREVIOUS to the reformation the manor of Hexham was in the hands of the great cardinal, and afterwards of his successor Holgate. It has been asserted that this was one of the seventy manors belonging to the see of York, which by act of parliament were granted to the king. But the fact is, that it came to the crown, 36 H. VIII. by exchange for other abbey lands by agreement between the king and Robert Holgate, then archbishop, [3] who retained nothing but episcopal jurisdiction. It was sold by the crown (21st Elizabeth) to Sir John Forster, K. B. Lord Warden of the middle marches. In the 43d year of the same reign, it devolved to his son Sir John Fenwick, Knight, who purchased from the Carnabies the impropriation of the abbey. His grandson Sir John Fenwick, Bart. sold it to Sir William Blackett, of Newcastle, Bart. in the reign of William III. [4]

[3] Holgate was deprived by Queen Mary, and the archiepiscopal see offered to Cardinal Pole, who refused it. Holgate, says Pole, availed himself of the new law which allowed him to marry —and took another man's wife.

[4] Sir William Blackett died October 2d, 1705.

It descended to Sir Walter Calverly Blackett, Bart. the town's best benefactor. It is now the estate and manor of T. R. Beaumont, Esq. and Diana his wife, being entailed on her offspring.

The state of society during the cardinalate of the great Wolsey may be gathered from the following extract:—

Item. The Duke of Norfolk, lately the king's lieutenant in the north parts, for the establishment of good order in the said county proclaimed sessions to be holden and justice to be done accordingly. Whereupon divers thieves inhabiting in the said county of Northumberland knowing themselves to be guilty of divers felonies, and that they have deserved the punishment of the king's laws for the same, knowing the Lord Dacre to be their good lord—fled into *Hexhamshire*, where the said Lord Dacre is steward under the most reverend father in God, my Lord Cardinal. And oft-times came into the presence and company of the said lord, he knowing them to be thieves, and that they were fled for such felonies as they had committed, did not nor would not take them and bring them to justice, but wilfully suffered them to keep themselves in the said Hexhamshire, as in sanctuary, to the great emboldening of all offenders and open proof of favour to them in their misdemeanors.

The said lord saith, that to his knowledge there did no such felons resort for surety into Hexhamshire as is alleged, none came to his presence being such persons there, no such persons had any sufferance or comfort of him to repair thither. At the great *Lede* holden there at Michaelmas, no such things as are here alleged were presented. [5]

The acts of parliament from H. VII. to Eliz. to restrict and finally to abrogate the peculiar privileges of Hexham have been referred to in

[5] Articles of accusation preferred against Lord Dacre, Warden of the east and middle marches between England and Scotland, by the inhabitants of Northumberland. Date uncertain; but between September, 1515, the date of Wolsey's acceptance of the red hat, and November 30th, 1530, the time of Wolsey's death. See Hodgson's Hist. of North. vol. v.

the first part of this work. And Elizabeth's charter for the school will be found in the appendix.

The inhabitants of this district, from religious and political principle, were ever cordially attached to the house of Stuart, and at different periods suffered in their cause. During the wars of the parliament they were all Cavaliers. In 1640, Sir John Fenwick, of Wallington, was expelled the house, as was his colleague Henry Percy in the following year; and Sir W. Carnaby, who was member for Morpeth, shared this distinction in 1642. William Fenwick of Wallington, however, was knight of the shire under Cromwell, but still a royalist. At the coming of the Prince of Orange, the inhabitants of this district who had sworn to James II. refused the oath of allegiance to William and Mary. The Forsters of this county, who came into parliament at the convention in 1688, were expelled the house as rebels in 1716.

The rebellion of 1715 was of ruinous consequence to Hexham. The Earl of Derwentwater was almost adored by the poor of this district. His charity, his humility, and his innumerable acts of generosity are still dwelt on with rapture by the children of those who remember his goodness. Many of the fathers of the present aged inhabitants of Hexham proved their fidelity by sharing his fortunes; and the scarcely less desperate and ill-conducted enterprise of 1745

found partizans from Hexham.[4]—After 1745, General Wade encamped at Kingshaw Green; at once to repress any efforts of the discontented, and to superintend the progress of the great military way from Newcastle to Carlisle.

In 1761, on the 9th of March, a meeting of the magistrates was held in Hexham for the purpose of balloting for the militia, according to the new act. This act, ill understood and thoroughly detested, excited a furious commotion. 5000 men, mostly miners, assembled in Hexham, armed with clubs, staves, and even fire-arms, determined to oppose the intentions of the magistracy. A party of the North York militia, stationed here, occupied the market-place, and against them the fury of the mob was leveled. With all the temperance of discipline, the soldiers withstood the assaults and endured the insults of these 'subterranean savages.' The riot act was read without effect; and impunity encouraging insolence, the ruffians proceeded from one outrage to another. They seized the weapons of the soldiers, and, presuming on their patience, proceeded even to murder. One officer,[5] while remonstrating with the rioters, was shot dead; a private fell at the same instant. This wanton abuse of power called for dreadful retribution.

[4] See the note on Dilston in the brief sketch of the neighbourhood of Hexham.

[5] Mr. Joseph Hart, of Darlington.

The magistrates gave the word to fire, and the exasperated soldiery poured in a regular and destructive volley. 45 were killed, and 300 desperately wounded.[6] Women and children were among the sufferers; for it is an unavoidable consequence of such proceedings, that the innocent must suffer with the guilty. But the evil did not stop here. The arm of power, once raised, crushes when it falls. The country was placed under military execution, and dragoons stationed at Hexham, inspiring terror, 'skirred the country round.' The ringleaders were seized, and one was executed.[7] This awful event made a deep impression on the inhabitants of Hexham, and several living witnesses of the dreadful tragedy recall its memory with horror.

[6] The following table will shew the decision with which the order to fire was complied with. Of 49 persons severely wounded
6 were twice wounded.
18 in the thigh or thighs—compound fracture or muscular wound.
8 in the arm or arms, scapula fractured, &c.—generally fractures.
5 in the legs—4 in the face—3 in the shoulders—3 in the breast—3 in the foot—2 in the back—2 in the hand—1 in the right side—1 in the abdomen.
The manuscript note from which this is copied contains the names and places of abode of all the sufferers. These for evident reasons are not copied.

[7] Peter Pattison was hanged at Morpeth after the Assizes of 1761. It is said that the rope broke during the execution, and that Peter exclaimed "Innocent blood is ill to shed." See Dr. Brown's Sermon, published at Newcastle, and another Sermon on the same subject, delivered at Hexham. See also Gentleman's Mag. and Newcastle papers for March, 1761.

THE

HISTORY OF HEXHAM.

PART III.

MISCELLANIES.

CHAP. I.

THE NEIGHBOURHOOD.

HITHERTO the attention of the writer has been confined to the town of Hexham, and, strictly speaking, this is the extent of his plan. A few occasional notices of the places most worthy of remark in the four quarters of the parish are scattered over the work; and a correct list of the villages, seats, and farms, which variegate the face of the district, is given in the appendix. The history of the parishes Allondale and St. John Lee, which form part of the territory of St. Wilfrid, is one with that of Hexham. They are parts of the same manor, and subject to the same lord, and even so they have continued for nearly 1200 years.

In this brief sketch of the neighbourhood, the reader will extend his view over part of the adjoining parishes, Corbridge and Warden; and thus an extensive circle will lie immediately under his eye, containing many objects singularly curious and particularly interesting. Among its antiquities, the British station called the Castle-hill of Warden, as far as we are aware, has never yet been described. It is a large circular camp, 76 yards in diameter, and has been walled round with a rampart of stone. The ditch is very perfect, particularly on the north; within the area remains of buildings are distinctly traceable. The South Tyne forms a deep vale at some distance from the corresponding side of the hill. The situation is commanding, and no other hill overlooks it within any dangerous degree of neighbourhood. It commands an extensive view up both the Tynes, down their united stream far below Corbridge, including a large portion of the Roman Wall, with Hexham and its fell and forest. It appears connected with the Hanging Shaw mentioned by Wallis, ii. p. 70. and the Mote-law near Hallington. Beaut. Eng. and Wales, 157.

British funeral monuments, of a rude form, in which are deposited urns containing ashes, have been digged up near Walwick, at Stagshawbank, and at West Matfen. That wonderful monument of power and perseverance, the Roman Wall, crosses our imaginary circle,

and is in some places still so perfect as to convey an accurate idea of its original grandeur. Its deep ditch cut through the living rock, its sweeping line stretching away over hills and crags, dropping into vales, and intersecting marshes, in a manner equally wonderful and instructive, may still be traced with considerable accuracy. Its grand accompaniments of military ways, stations, and forts, the former through numerous ages useful, and the latter full of interest to the historian, the antiquary, and the philosopher, still impress us with ideas of their pristine magnitude, the terrors they inspired, and the conquests to which they were accessory. All these interesting remains have been fully investigated by more able writers, and it is here only necessary to glance at them in distant connexion with our subject.

Over this whole district, particularly at Corbridge and Walwick Chesters, a profusion of curious remains arrest the attention of the traveller. Urns are daily digged up, coins found, or some memorial of a distant age and a strange people call on us to contrast the rude but native grandeur of our ancestors with the refinement of their conquerors; and teach us the important lesson that we, in our turn conquerors and enslavers, should use our best endeavours to alleviate the horrors of war and the evils which our avarice and ambition pour upon our subjugated fellow-men. Within our circle, two Roman

bridges crossed the Tyne, one at Corbridge, and the bridge at Walwick Chesters, the place of which is supplied by that at Chollerford. So that the bridge of Hexham is the only addition made in this necessary connecting medium since the days of the Romans. The following extract contains several interesting particulars connected with this subject.

The want of a bridge was long and severely felt at Hexham. The east and west boats poorly supplied its place; for, when they were most necessary, they were useless. Numbers of invaluable lives were lost, and the trade of Hexham suffered severely. In the reign of William III. the inhabitants petitioned their patron Sir John Fenwick, Bart. concerning serious disadvantages occasioned by the want of a bridge. On the 15th of October, 1767, the foundation stone of a bridge was laid by Sir Walter Calverly Blackett, Bart. Part of the foundations still remain uninjured. It stood nearly opposite to the gate of the 'Spital, was built by a Mr. Golt, and consisted of seven arches. It was finished in 1770, and in the great flood of 1771, it was swept away! It was standing in the evening, and was totally demolished next morning! From the best accounts it appears to have been *lifted for want of height in the arches*. In that dreadful flood eight bridges shared the fate of that at Hexham! and the only one that withstood the shock was that of Corbridge, owing partly to its Roman foundation and partly to the wide field the water had to pass it at its southern end. A letter from Hexham, dated Nov. 21st, says that "whole acres of ground, houses and families, are swept away, and lie buried in the mighty ruins."—The melancholy fate of the family at the Ovingham boat-house will be long remembered. The river rose 7 or 8 feet on the main floor of a new and beautiful house at Bywell: at Hexham it was highest, rising six feet above the flood of 1763, and "was swelled to a degree of violence far exceeding any thing before experienced, handed down by tradition, or even imagined." Sir William Blackett, rather than attempt to rebuild the bridge, forfeited his bond of £ 3000, generously giving up the penalty in which the workmen were bound to him.

In 1774 a second bridge was attempted, fifty yards westward of the late bridge, on Mr. Wooler's plan of piles below the piers. But this was soon abandoned, on discovering that the soil on both sides beneath the gravel was a quicksand with no more

resistance than chaff. The plan of building a solid wall for the foundations of a bridge was likewise abandoned.

In 1777, Mr. Smeaton's bridge was built on Batters d'eaux and caissons. While building, its piers were washed away by the flood of 1778. Being finished, it stood several floods, and in January 1781 was viewed by Mr. Smeaton the architect and the magistrates. It was highly commended, and "even the *Gillsgate people* ceased their visits, who had constantly come to inspect the bridge after every flood, *in hopes of witnessing its downfall.*

On Sunday evening, March 10th, 1782, there was a fall of snow a foot deep on the level ground, followed by a violent hurricane. The snow was saturated with rain, and extended like one immense reservoir. The face of the country is steep, the rivers rise suddenly, consolidating the junction of the Tynes, and there is no considerable flat to spend themselves upon. The wind was very high from the west following the course of the river. On Monday morning, Mr. Donkin of Sandhoe (Mr. Errington's bailiff, on whose responsibility the bridge was built) perceiving an extraordinary flood, came down to the bridge—the water was running with a velocity of 1000 feet in a minute! Mr. Donkin's son, with some workmen, crossed to the south side to examine the state of the bridge. They had scarcely returned with the report "*All safe,*" when Mr. Donkin to his great surprise perceived some particles of lime flying from the fourth arch like chaff. He pointed his observations to that place only. The lime continued to fall, increasing in size and quantity for the space of a minute; soon after he perceived a crack across the bend of the arch towards the upper side of the bridge, it gradually widened, the plain part of the spandrel between the third and fourth arch shook—the splinters increased—in a minute more it gave way—the two arches and a pier fell together, in half an hour the whole bridge was destroyed! only two arches remaining whole, and those fell in the evening.

This bridge consisted of nine arches, and was called Mr. Errington's bridge. £3000 were obtained from the materials of the former bridge and £5700 more were furnished by the county. Notwithstanding all these misfortunes, a fourth attempt was made to build the bridge under the direction of Mr. Mylne, and it now stands to attest the propriety of perseverance, and we hope it will long stand a blessing to the neighbourhood and a contrast to the misfortunes of its predecessors.

Smeaton's Memorial, (no date). Brief reply to ditto. Mylne's Report, April, 1783. Mr. Errington's Paper to the Magistrates, Assizes, 1783. Thomson's Newcastle Journal, Nov. 16th, 1771. Account of the flood, 1771. Mylne's Letter to the Clerk of the Peace, 1784, and several MS. notes.

The abbey of Blanchland presents a beautiful group of ruins.[1] There are no remains of the monastery at Corbridge.[2] The chapel of St. Oswald's,[3] that of St. John Lee,[4] and the cross between Walwick Chesters and the Grange, were sacred places visited annually by the

[1] *The Abbey of Blanchland* stands in a narrow green valley surrounded by moors and morasses, and about two miles from the river Derwent and nine and a half miles S. E. from Hexham. It was founded in 1165 for Premonstratensian Canons. At the dissolution it became the property of the Bamburgh Forsters, and was left by Lord Crewe to charitable uses. Its revenues at the suppression were valued by Speed at £ 44. 9*s.* 1*d.* Part of the church is fitted up for the use of the parish, and contains some old gravestones. "Other religious edifices are built in warm and sheltered situations. Poverty for ages past has reigned here. This is indeed the realm of mortification."

[2] *Corbridge.* Near this town is the site of the Roman station still called Corchester. The Roman bridge, immense numbers of coins, a very curious silver plate, several altars, particularly two with Greek inscriptions, have made Corbridge well known to the antiquary. The church is ancient, dedicated to St. Andrew, and contains the curious inscription, "*Here lies in Earth, Hugh, the son of Aslin.*" The town is considerable, but irregularly built. It was anciently a borough, and returned members to parliament; but the privilege was found too expensive to be continued. In the reign of Ed. I. it came to the crown by the surrender of Roger Clavering, and Ed. III. gave it to the Percies. It has an annual fair and a weekly market. The population is about 1400. The living is a vicarage. The bridge is of seven arches, and was built in 1674.

[3] *St. Oswald's* stands on a bold situation, above Chollerford bridge. In a field near it sculls of men and hilts of swords have been frequently ploughed up. A silver coin of St. Oswald was found on repairing the chapel. A defaced Roman altar stands in the churchyard. St. Oswald's is distinguished as the spot on which that royal martyr first raised the standard of the cross and overcame the British chief Cedwallo. Hence its vicinity retains the name of *Heavenfield.*

[4] *St. John Lee.* The parish church is picturesquely situated opposite to Hexham. It is dedicated to St. John of Beverley. See p. 189.

monks of Hexham in high procession, and held very venerable. Miracles attested the sanctity of each. At Ovingham [5] the ruins of a religious cell, endowed for three black canons and appropriated to Hexham, are still visible.

The castles of Prudhoe,[6] Chipchase,[7] Ayden,[8] Langley,[9] and Haughton;[1] the towers of Fen-

[5] *Ovingham.* The cell was founded by one of the Umfrevilles, Barons of Prudhoe. Speed values it at £13. a year. The town had a royal charter for a market, and was governed by a bailiff.

[6] *Prudhoe Castle* was given to the Umfrevilles by the Conqueror, with whom they came. It was gallantly defended against William, king of Scotland, and also against the Scotch army in 1244. The Tailboys, who succeeded the Umfrevilles as lords of Prudhoe, forfeited it at the battle of Hexham; and the crown gave it to the first Earl of Northumberland. It is a noble ruin, and bears incontestible marks of high antiquity.

[7] *Chipchase Castle.* Part of the ancient castle still remains. It was repaired in 1621, and rebuilt within these few years. Its situation is beautiful, the building noble, the grounds tasteful, and the scenery around it of the richest and most enchanting kind. It contains some fine pictures. The Umfrevilles, Herons, Allgoods, and Reeds, have been its successive proprietors.

[8] *Ayden Castle* stands on the west side of a deep dell, and appears to have been a place of great size and strength. The heiress of the last Ayden of Ayden was married by Ed. I. to Peter de Wallis.

[9] *Langley Castle,* the most perfect remain of feudal grandeur in the county of Northumberland, stands on the south side of the Tyne, near Haydon Bridge. Its form resembles the letter H. The angular turrets are 66 feet high and the walls 7 feet thick. The whole of the inside is red with marks of fire, but the stone of which the castle is built is still remarkably fresh. Its possessors were by an extraordinary series of female heirs, successively the Tynedales, Boltebies, Lucies, Umfrevilles, Percies, and Ratcliffes. By the attainder of the amiable but unfortunate Earl of Derwentwater, it became the property of Greenwich Hospital.

[1] *Haughton Castle,* the seat of W. Smith, Esq. is ancient, extensive, and immensely strong, standing proudly on the southern bank of North Tyne. It belonged to the Swinburnes in 1326, and

wick,[2] Halton,[3] and Bywell;[4] the halls of Walwick,[5] Beaufront,[6] and Dilston;[7] the villas of

to the Widdringtons in 1567. Near it is the beautiful village of Humshaugh, and the scenery around it is particularly interesting and beautiful.

[2] *Fenwick Tower*, in the parish of Stamfordham, was long the seat of the ancient family of Fenwick.

[3] *Halton Tower*, the seat of the Haltons, then of the Carnabies, and lastly of the Blacketts. It is a strong old seat, with turrets at its four corners, and commands a good prospect. An ancient sword of the Carnabies, 64 inches long, is preserved at Halton, which is the site of the Roman station Hunnum.

[4] *Bywell.* The smiths of Bywell supplied the border robbers with the weapons of their dangerous trade. The barony was held by Hugh de Baliol, in the time of William Rufus. In the reign of Richard II. it came to the Nevils, afterwards Earls of Westmoreland, who forfeited it in 1571. It was purchased by the Fenwicks. The situation on the Tyne is beautiful. The woody banks of the river, the waterfall, the castle, and the two churches, all within a narrow compass, group agreeably together.

[5] *Walwick* is a beautiful modern building within the station at Cilurnum, the foot of which slopes gently to the north Tyne. The ruins of a Roman bridge are beneath it. The prospects all down the river are enchanting.

[6] *Beaufront*, long the seat of the Errington family, is an elegant mansion, standing in a commanding yet sheltered situation on the northern bank of Tyne, about two miles below Hexham. Few places make a finer appearance or enjoy a wider or more cultivated prospect than this.

[7] *Dilston* stands as conspicuously on the opposite side of the Tyne; and it is said that the inhabitants of the two Halls were wont to inform each other of any important news by the use of a speaking trumpet. This is more probable than the trumpet of the Roman Wall. The family of Devilstone resided here from the conquest to the reign of Henry III. They were succeeded by the Tindales, Crasters, Claxtons, and Ratcliffes. The last Earl of Derwentwater, the amiable and unfortunate James, died on the scaffold. His estates were forfeited, and bestowed on Greenwich Hospital. The estate in Hexhamshire contains 1914 acres of cultivated ground, and the Coastley and Westwood estates amount to 1631 acres. The rent-roll of the Derwentwater estates amount-

'Spital,[8] Hermitage,[9] and Brunton;[1] and many other beautiful seats, afford variety of prospects and intensity of interest to the vicinity of Hexham. But its chief claim to the notice of the traveller, is the natural beauty of its scenery.

ed to £ 6372. No greater misfortune could befall the neighbourhood of Hexham than the loss of their best benefactor, to which title the Earl had a legitimate claim. His memory is still held sacred, and the old inhabitants tell numberless tales in favour of his benevolent nature. The want of such a powerful and generous patron is sorely felt in Hexham at the present day. The last heir of Dilston trode in the footsteps of his predecessor, and, joining the rebellion of 1745, met with a similar fate. The following is a literal copy of his last letter, written the night before his death. It has never, as far as we are aware, been published.

Copy of an authentic paper written by Colouel Radcliffe, under the title of Earl of Derwentwater, the day before he suffered on Tower Hill—to his wife the Rt. Hon. the Countess of Newbrough.

From the Tower, the 7th Dec., 1746.

The best of Friends takes his leave of you. He has made his will, he is resigned. Tomorrow is the day. Love his memory let his friends join with you in prayer. 'Tis no misfortune to die prepared. Let's love our enemies and pray for them; let my sons be men like me; let my daughters be virtuous women like you: My blessing to them all; My kind love to Fanny that other tender mother of my dear children. Adieu, Dear Friend.

Derwentwater.

[8] *'Spital*, the elegant seat of — Kirsopp, Esq. founded on the site of St. Giles's Hospital, see p. 19. It forms a pleasing object in several views.

[9] *Hermitage*. Hameshalgh, very probably St. John's Anchoretage. Nature and art have united their efforts here to charm. In 1724 it belonged to John Coatsworth, Esq. from whom it passed by will to James Jurin, Esq. son of the learned editor of Varenius, &c. It was lately the seat of James Hunter, Esq. and is now the property of L. Allgood, Esq. of Nunwick.

[1] *Brunton*, the seat of H. Tulip, Esq. occupies a fine situation above Chollerford bridge, enjoys a fine prospect, and forms a noble feature in the view from several points.

The view from the "*priest's seat*," over the silent dell of Warden, up the spreading arms of the rivers, and down the majestic fulness of their united force, is extremely varied and beautiful. All along the south bank of the river looking towards the Hermitage, St. John Lee, Beaufront, &c. delightful prospects continually present themselves. From the woods of Beaufront, from Dilston, from gardens on the Hall Stile Bank, and from the side of the hill beneath the Duke's House, four prospects are attainable, that are rarely equaled, and scarcely to be excelled. The Devil's water along its whole course presents a series of miniature landscapes extremely interesting, particularly near the Thief's Hole, by the bridge at Swallowship, and near the Queen's Cave, as well as at the distinguished Nunbrough, which, although far from deserving the elevated encomium of Mr. Hutchinson, is still a very curious and interesting scene, possessing beauty enough to repay the travel of the most fastidious visitor.

The natural productions of this extensive district are of course extremely varied. The Devil's water is the chief of many streams that within this district flow into the Tyne. The rivulets are bold and rapid, and possess the usual properties of mountain streams. The inhabitants of the waters are salmon, salmon-trout, common trout, aller trout, and rackrider, in the rivers and streams; the chub occasionally in

Tyne; the smelt and eel common: and in Bromley, Haly-pike, Greenly, and Grunden lakes, the perch and roach are taken. At Swallowship is a spring formerly esteemed medicinal; but it is now either ineffectual or unfashionable. St. Mary's Well, at Newbrough, has the superior virtue of affording a constant supply of cool, clear, and delightful water.

The invaluable minerals coal and lime abound. Lead mines,[2] extremely productive and yielding considerable quantities of silver, are frequent in the territory of Hexhamshire. We have *marbles* at Dilston and Corbridge; fine freestone at Acome; ragstone at Prudhoe; and brown slate at Bay-bridge. Fine whetstones are found at Settling-stones; elegant marmorites at Four-stones; agates and bloodstones near Chollerford bridge, and occasional nodules of purple and green porphyry. A fine black earthen ware was made from a brown clayey earth at Acome Fell; and the yellow clay of Hexham Fell has supplied the place of Dutch oker. Several curious fossils have occasionally been discovered. (See p. i. p. 13. note 4.) The limestone beneath Dilston bridge teems with

[2] *Lead.* 11,250 tons of lead are supposed to be yearly produced by the Derwent mines and those of Allendale, &c. yielding twenty-two ounces of silver to the fodder of lead. In a field called North Banks and in several places along the Rowley Burn are heaps of metallic scoria, refuse of lead. They are remains of a very ancient mode of smelting, and are provincially termed *Bole-Hills.*

the dubious remains of a former state of nature, so interesting to the geologist. Petrified rushes, fossil vermes, vegetable impressions, and varieties of fossil shells, are very frequent; and a collection of occasional discoveries, without scientific research or arrangement, preserved by Mr. Lumley of Corbridge, shews a variety and a selection that must interest and amuse the mineralogist. Of the most curious vegetable productions within our district, a list will be found in the appendix. The crags of Devil's water abound with the remains of venerable oaks, "whose antique roots peep out upon the brook that brawls along this wood." In former times the whole extent of country from Hexham to Tynemouth was *one wood*, and many curious vestiges of this immense forest still remain.

The rare bird, the white stork, was killed at Chollerford; but was not preserved. The beautiful king-fisher, the lesser spotted woodpecker, and a little singing bird called the siskin, are all that we can boast of to interest the ornithologist.

Even without the benefit of the proposed *canal*, which was to connect Hexham with the shores of the island both on the east and west, few places possess greater advantages. And the bounties of nature are perhaps no where more plentifully poured around, and no where less opposed by counteracting evils than in this delightful neighbourhood.

CHAP. II.

BIOGRAPHICAL SKETCHES.

JOHN TWEDDELL.

Was the eldest son of Francis Tweddell, Esq. of Threepwood, near Hexham, where he was born on June 1st, 1769. His father was an intelligent magistrate, and his mother a most elegant and accomplished woman, who devoted herself to the cultivation of the opening mind of her son. He was educated successively under the Rev. Matthew Raine (father of Dr. Raine of the Charter House) and Dr. Samuel Parr, who prepared him at an early age for the university. He was matriculated of Trinity College, Cambridge, where in 1788 he gained all the three medals of Sir William Brown, and next year he gained two of the three. In 1790 he took his bachelor's degree, and gained one of the chancellor's prize medals. The following year he obtained one of the members' prizes as a middle bachelor. In 1791, he was entered a student of the temple, and in 1792 was chosen a fellow of his college. This year too he obtained one of the members' prizes as senior bachelor. During each year he had delivered public ora-

tions with the greatest distinction. All these academical exercises were, in 1794, collected and published at the request of Mr. Tweddell's friends, under the title of "*Prolusiones Juveniles præmiis Academicis Dignato*," which are well known to every classical reader, and as universally admired.

The laborious study of the law, however, did not suit the splendid talents and praise-excited imagination of the highly-gifted Tweddell. He had turned his attention to political economy; and, to prepare himself for diplomatic employment, obtained his father's leave to travel. In 1795, Mr. Tweddell, accompanied by Mr. Webb, a gentleman of fortune, began his tour. At Hamburgh he remained three months, applying sedulously to the study of the French and German languages, the principles of commerce, and the rudiments of drawing. From Hamburgh he proceeded to Berlin, was distinguished by the British ambassador, Lord Elgin, pressed with invitations from the great and noble, and caressed by the court. It was the season of the carnival; but pleasure could not draw our traveller from his studies, and his favourite relaxation while at Berlin appears to have been the conversation of an elegant, accomplished, witty, and interesting female, the Marquise de Nadaillac, a woman who was capable of appreciating his value, and therefore worthy of his friendship. At Vienna too the influence of

refined female society seems to have possessed the greatest charm for him, and his most intimate acquaintance was the accomplished Dutchess de Guise. He traversed the whole of Switzerland like a philosopher, a painter, and a poet, *on foot*, and alone, for his plan had frightened his companion. Here his friends were the distinguished Lavater, the venerable Necker, and his very celebrated daughter—Madame de Stael. The old statesman was delighted with our traveller, and declared that "nothing had interested him so much for many years." It is needless to add, that de Stael was not behind her father in approbation; and Tweddell says of her that "she had more wit than any man or woman he ever saw."

After some time spent with Count Rumford, he passed into the Ukraine, and became an inmate of the Comtesse Potaska. Here he met his old friends, the Duke de Polignac and family; and cultivated the friendship of Marshal Suwarrow and the Count de Choiseul. From Tulezyn he proceeded, March 27th, 1797, to Moscow, where he witnessed the coronation of the Emperor, experienced the particular friendship of Sir Charles afterwards Lord Whitworth; and he was introduced to the unfortunate Stanislaus, the last king of Poland. He proceeded to Moscow, and under the influence of an unquiet mind, probably the consequence of ill health, travelled into Sweden, by

Finland, and across the gulf of Bothnia. He returned to Petersburgh, then passed into the Crimea, and visited his friend the Duke of Polignac at Woitooka. In 1798, he traversed the country, acquired the language of modern Greece, and then went to Constantinople, where he remained a long time busily employed in making observations, acquainting himself with facts, and collecting drawings and observations to illustrate the scenery of that interesting country, and the character and manners of its singular inhabitants.

From Constantinople he proceeded to Athens, where he arrived Dec. 29th, and immediately employed himself in procuring the liberation of the French traveller Fauvel, in a manner highly honourable to his character. And here he fell a sacrifice to his exertion; not however till he had acquired an immense stock of most valuable information; not till after he had visited Platæa, Thebes, Livadea, Charonea, Thermopylæ, Laonica, and Larissa; not till he had made an excursion to Mount Athos. On his return to Athens in the middle of July, he was attacked by spasms in the chest, with a laborious respiration. The fatigue of his tour in the heat of the dog-days brought on a fever, which, with the rupture of a blood vessel, carried him off, to the poignant grief of his friends and the regret of the learned world. In the afternoon of July 25th, 1799, he died in the arms of M. Fauvel,

and was buried in the midst of the temple of Theseus, in a manner that shewed the impression his character had made on his Athenian friends. The Commandant's guard by his express order attended the funeral procession, and fired three volleys of musketry—"an honour which is unprecedented." A beautiful Greek epitaph,[1] written by the Rev. Mr. Walpole, was inscribed on a slab of marble which covers his remains.

Extensive learning was not his only distinguishing characteristic. It was softened by the gentleness of his disposition and the urbanity of his manners, and elevated by the splendour of his genius, the strength of his mind, and the simplicity and manly sincerity of his character. Time and experience wrought a change on his religious and political tenets. At college, seduced by example and the fashion, he had acquired modes of thinking, which enlarged knowledge, and the practical lesson of the French revolution, turned into a new channel; and his extraordinary mind, freed from the trammels of theories more beautiful in contem-

[1] Translation of the epitaph:—

Sleep'st thou among the dead? then hast thou cull'd
In vain fair learning's flowers; the muse in vain
Smil'd on thy youth. Yet but thy mortal mould
Hides this dark tomb: thy soul the heavens contain.
To us, who now, our friendship to record,
O'er thee, pale friend, the tears of memory shed,
Sweet solace 'tis, that here thy bones are stored—
That dust Athenian strews a Briton's head.

plation than possible in practice, acknowledged the simple truths of revelation, and perceived the value of rational freedom, built on the wisdom of ages, preserved by order, and protected by the laws. His industry was indefatigable, his curiosity unquenchable, his rectitude of imagination, his love of truth, "the lofty independence of his spirit, and the spotless integrity of his heart," all shewed that he was pre-eminently formed to be a learned traveller. And the learned world will long regret that the invaluable fruits of those labours to which his life was sacrificed, and those studies in the prosecution of which his powers were exhausted, should have been *totally lost* by the culpable negligence of the persons to whose care they were assigned, or rather of *the person who assumed a right to dispose of them.*[1]

JOSEPH RICHARDSON

Was born at Hexham. In 1774 he entered St. John's College, Cambridge, whence he removed to the middle temple, and was called to the bar. He was brought into parliament by the Duke of Northumberland, but did not make any distinguished figure as a senator or

[1] See more on this subject in the New Mon. Mag. 1815. No. 20, vol. iv. p. 131. and in the volume of his remains with a biographical memoir published in 1815. See also Watkins's Biog. Dict. 1821. 2d Edit.

as a barrister. He was the author of "the Fugitive," a Comedy, performed with some success, "Probationary Odes for the Laureateship," and some other satires on public characters. These were popular when published.

The Duke of Northumberland advanced him money to purchase a share in Drury-Lane Theatre, which proved the ruin of Richardson and his family. He died suddenly in 1803, leaving a widow and four daughters. [5]

JOHN.

John of Hexham was born here, and rose from a monk to be prior of the monastery. Distinguished for learning and eloquence, he taught divinity and philosophy, was mild, affable, and unassuming; but rigid to punish faults in his pupils. His favourite studies were history and antiquities, which he cultivated with knowledge and research. He wrote a continuation of the History of Simeon of Durham, beginning 9th H. II. and ending 1st Rich. I. comprising twenty-five years; the Scotch wars, sermons, &c. particularly a treatise on signs and comets. He was contemporary with Prior Richard. [6]

[5] Watkins, 1807. Watk. 1821. Gent. Mag. 1803, &c.

[6] See Balæus, Cent. 3. Script. 31. Pitseus, Act. 12. 261. Vossius, &c. &c.

RICHARD

Was the pupil and successor of John. He wrote accurately of the affairs of England in the actions of King Stephen and King Henry II.—the War of the Standard—a short Chron. from Adam to Henry the Emperor—and De Statu et Episcopis Hagustaldensis Ecclesiæ, the work so frequently quoted in the course of this history. He died, and was buried in his monastery, 1192.[7]

GEORGE RITSCHEL. See p. 93. The celebrated Dr. JURIN was a long time possessor of the Hermitage. JOHN BATE, an ecclesiastic, was born near Hexham in the reign of Ed. III. BRYAN WALTON, D. D. resided at Hexham about 1600. And the learned STACKHOUSE was one of the Masters of the Grammar School.

[7] Balæus, Cent. 3. Script. 32. Pitsæus. Act. 12. Script. 262. Vossius de Hist. Lat. l. 11. cap. 52. Beaut. Eng. and Wales, 162. Selden de Scriptoribus. Roger Twysden in pref. Decem. Script., &c. &c.

APPENDIX.

THE SCHOOL.

Charter of Hexham Grammar-School.

Elizabeth Dei gratia Angliæ Franciæ et Hiberniæ Reginæ, Fidei Defensor, &c.

Omnibus ad quos presentes literæ pervenirent Salutem, cum dilecti Subditi nostri Inhabitantes infra Villam et Paroch' de Hexham in comitatu nostro Northumbr' pio zelo moti propter summam ergo patriam charitatem et ad bonas literas promovend' singulare studium et precipue ad Dei optimi maxime gloriam et juventutis ejusdem villæ et Paroch' et al' vill' prope adjacen' instructionem et eruditionem, quam maxime cupiunt et desiderant quandam Scholam Grammatical' infra eadem Villam et Paroch' de Hexham construere et edificare. Necnon quasdam terras tenementa redditus annuitates et al' possession' ad supportationem et maintentionem ejusdem Scholæ Grammaticalis, dare, concedere, et convelare. Ob eamque causam nobis humillime supplicaverunt quatenus nos regulem nostram licentiam et concessionem in ea parte gratiosè exhibere et impartire dignaremur, Sciatis quod nos pro ea cura quam de juventute regni n'ri' piæ et liberaliter instituend' singularem habemus proque sum'a benevolentia qua bonas literas ad percipiend' collendamque virtutem et religionem plurimum adjuventes ac optimarum artium studia studiosque prosequimur huic pie petitione gratiose de gratia nostra Spi'ali ac ex certa scientia et mero motu nostris pro nobis heredibus, &c. concedimus et ordinamus quod de cetero imp'p'm sit et erit una Schola Grammaticalis in Hexham predict' &c. pro educato'e, &c. perpetuis futuris temporibus durantur. Que erit et vocabitur Libera Schola Grammaticalis Reginæ Elizabethæ in Hexham, &c. Erigimus, creamus, fundamus et stabilimus firmiter per presentes et quod Schola illa de cetero sit et erit aut esse possit de uno Magistrio sive Pedagogo et de uno Subpedagogo sive Hippodidascolo, &c.

Et ut intentio ac propositum hoc pium meliorem firmioremque sociatum effectim, atque ut bona, catalla, terr' tenementa, reditus, reversiones, et hereditamenta ad sustentam, &c. melius gubernentur, tractentur, regantur, &c. pro perpetua, &c. Volumus, &c. pro nobis, &c. quod de cetero sint et erint in perpetuum duodecim discreti et probi homines de parochia de Hexham predicta juxta ordina'em in his literis n'rs patentibus, &c. Vocabun-

tur Gubernatores terr' possessionum et reversionum liberæ scholæ grammaticalis Reginæ Elizabethæ in Hexham in com' North' et ad munus et officium predict' bene et fideliter excercend' et occupand', &c. Eligimus, &c. dilecti nobis Johannem Ridley de Costeley infra dict' Paroch' de Hexham generosum, Gabrielem Blenkinsoppe de Gindridge infra eandem paroch', &c. Philippum Thirlwall de Overayrdley, &c. Joh'em Swynburne de Blackhall infra, &c. Robt'm Carr, R'em Gibson, Joh' Sparke, Petrum Bell, Edwardum Gibson, Gilbertum Robson, Rob'tum Jackson et Thomam Liddell de Hexham predict' yeomen fore et esse primos et modern' Gubernatores possessionum, &c. dictæ liberæ scholæ, &c. in, &c. in, &c. et ulterius de ampliora gratia, &c. Volumus pro, &c. iidem Gubernatores et successores sui de cetero in perpetuum sint et erint unum corpus corporatum et politicum de se, in re, facto et nomine, per nomen Gubernatores ter' possess', &c. de, &c. in, &c. incorporamus, &c. pro nobis, &c. Volumus etiam et pro, &c. et per presentes concedimus prefatis Gubernatoribus, &c. quod ipsi de cetero habeant in perpetuum commune sigillum ad negotia sua, &c. Gubernator sit et erit idoneam personam timens Deum ac boni nominis, et famæ, et existens plene ætatis viginti unius annor.

Et ulterius dedimus et concessimus, &c. ac per presentes damus et concedimus, &c. Gubernatoribus, &c. et majori parti eorum plenam potestatem facultatam ac auctoritatem cum assensu et consensu Archepi' Ebor' pro tempore existens ac in vacatione ejusdem ep'atus tunc cum assensu, &c. Dæcani Ecclesiæ Cath'is Ebor' pro tempore existen'—nominand' et eligend', &c. et eligere possuit et valeant unum honestum, literatum et discretum virum in Artibus Mag'rm ad minus fore et esse pædagogum liberæ scholæ, &c. in, &c. Ac unum probum et idoneum virum fore et esse subpœdagogum ejusdem schole ac quod bene liceat et licebit eisdem Gubernatores, et success' suis de tempore tempus cum assensu et consensu Archiepi' Ebor', &c. pro tempore, &c. Et ulterius volumus et concedimus quod recipiend' possidend' &c. pos'siones, &c. in toto non excedentes clarum annum valorem Quadraginta Librar' per an', &c.

Volumus etiam ac per presentes concedimus prefat' Gubernatoribus et successoribus suis quod habeant et habunt has literas nostras patentes magno sigillo r'gni Angliæ debito modo fact' et sigillat' absque fine seu feodo magno vel parvo nobis in Hanaperio nostris seu alibi ad usum nostrum, &c.

In cujus rei Testitimonium has literas nostras fieri fecimus patentes Teste meipso apud Westmonasterium vicesimo nono die Junii Anno Regni nostri Quadragesimo primo.

RAVENSCROFTE.

Per breve de privato Sigillo
et de date predict' auctoritate parliamenti.

It was not till eighty-six years after the date of this charter that its provisions were enforced. The school-house and a convenient dwelling for the master were built *at the expense of the town and neighbourhood*, in 1684. * They cost £150!! The situation is beautiful, airy, and healthful. See Ritschel.

This school-house and dwelling-house varying in value according to the rental, and a sum amounting to £20 or £25 per annum, are really in possession of the governors for the good of the school, it was therefore an error to assert that the "School had no property." † See chap. iv. p. 46.

Each boy born in the town or parish of Hexham pays to the master £1. 10*s*. per annum and a douceur of 5*s*. on his entrance. Boys born without the parish pay quarter pence at the pleasure of the master, guided however by their advancement in learning.

Statutes of Hexham Grammar-School.

To the honour of Almighty God, the weal public, and good government of the Free Grammar-School of Queen Elizabeth in Hexham, in the county of Northumberland, of the Schoolmaster, Usher, or Undermaster, and Scholars therein, for the disposing of the goods, chattels, possessions, and revenues, to the said school appertaining; we the governors of the goods, possessions, and revenues of the Free Grammar-School aforesaid, thereunto authorised by letters patent of our said Sovereign Lady, the Queen's Majesty, bearing date, &c. together with the assent and consent of the most Rev. Father in God, Matthew, by God's providence, Archbishop of York, primate and metropolitan of England, first had and obtained, the 10th day of September in the two and fortieth year of the reign of our said Sovereign Lady, and in the year of our Lord God 1600, do order, ordain, appoint, make, and set down the statutes underwritten; within the said School, by the Schoolmaster, Usher, and Scholars, and by all and every the governors of the said School, which now are, or hereafter shall be, to be observed, performed in every part, and inviolably kept.

GOVERNORS

Shall choose two of their number yearly who shall act as stewards. Any governor refusing so to serve shall forfeit and lose the sum of £5 sterling. The stewards shall be empowered to

* While the succession of masters is perfect from 1666. See the suggestion on the name of the *Old School*, part I. ch. iv. p. 43.

† The several donations to the Free School recorded in the list of charities, see p. 252, &c. amount to the sum of £200.

let leases of the lands, &c. with the consent of the schoolmaster and the other governors. Once in each year the stewards shall submit their accounts to the governors, who shall view and present them to the commissary of Hexhamshire.

THE OATH OF A GOVERNOR.

You shall swear, that you will well and faithfully govern and order the goods, chattels, and possessions of, &c. and the same shall dispose duly to the maintenance of the schoolmaster and the usher, and the upholding of the school on its foundation, and faithfully on your part shall keep the statutes of the said school. So help, &c.

ORDERS FOR THE SCHOOLMASTER.

Religion and ability. First and principally because that an unlearned schoolmaster cannot make a learned scholar, therefore it is ordained that the schoolmaster which shall be elected shall be furnished both in the Greek and Latin tongues, fully able to discharge his duty, which shall be both an honest man in conversation, and also a zealous and sound professor of true religion, *abhorring all papestrie.*

Planting Religion in the Scholars. Also because the fear of God is the beginning of wisdom, he shall once a week teach his scholars some short catechism allowed by authority, and they shall take notes of sermons, and discuss them openly on the Friday next after.

Hours. Also that where there is no order, is confusion, the scholars shall repair to the said school before 6 o'clock in the morning, &c. A monitor shall be appointed weekly, who shall shew the names of scholars absent without leave.

Grammar. Because the principles and foundation of any art being surely grounded, the whole building will be both fair and sure, therefore, grammar shall be taught securely.

Epistles. Also that without practice no art is made perfect—epistles shall be written weekly according to the precepts of Erasmus or Ludovicus Vines in their Books Conscribendis Epistolis. Greek epistles to be framed as the Latin ones.

Themes and orations, according to the rules of rhetoric, shall be written by the scholars, and recited aloud and by heart, on Saturday, every week.

Verses shall be made by the scholars every second day, and there shall be a weekly exercise in versification.

Writing shall be encouraged, and the best writer in each form shall receive as his reward the pens and paper of all his fellows in that form.

Subjects shall be proposed once a quarter to each form, for themes, verses, orations Latin and Greek, &c. The best scholar shall be placed at the head of his form, for, as Socrates saith, the love and commendation of praise is a great spur to a scholar.

Holy-days. The school shall break up 3 times in a year for 12 days each time. 1st, on the Monday before St. Thomas's Day, 2d, Wednesday before Easter, and, 3d, on the Wednesday before Whitsuntide. All the vacant days *as for shooting days* and *potations* to be at the discretion of the master. There shall be a play-day once a week, and on the evens of saints' days appointed by the Church of England: on which days the scholars shall be led to church for evening prayer.

And as negligent masters make careless scholars, therefore neither master nor usher shall absent himself from school more than 30 days in the year. The master shall be of the full age of 26 years, at the least a master of arts in one or other of the universities of Cambridge or Oxford. He shall be presented to his Grace the Archbishop for his approbation, or, in case of vacancy, to Mr. Dean. He shall sign the articles, take the oath of supremacy.—He shall be continued during his life, unless under good cause. Within six weeks after the decease of one master another shall be appointed. The master shall appoint the usher with consent of the governors. The master's salary shall be paid quarterly, on the feasts of Christmas, the Annunciation, St. John the Baptist, and St. Michael. All profits shall go to the schoolmaster except 4*l.* annually to the usher, quarter ferulas, &c.

OATH OF THE MASTER.

You shall swear that you shall diligently execute the office of the schoolmaster of, &c. to the glory of God, the profit and instruction of the scholars of the said school, the information of their manners, and their increase in knowledge, to the uttermost of your skill: and you shall, will, and faithfully observe all and every the statutes, laws, and ordinances of the said school, except it be otherwise with you dispensed. So help, &c.

ORDERS FOR THE USHER.

He shall be able and sufficient, discreet, sober, and of godly converse, furnished with Greek and Latin as the master. He shall be obedient to the schoolmaster. Shall do his duty, and prefer every year certain scholars to the master's forms. He shall be continued for life, except in certain cases allowed by the commissary of the Lord Archbishop within the peculiar jurisdiction of Hexhamshire. His fee shall be £4 from the master and sixpence quarterly from every boy not of the parish, whereby he

may be the better inhabilled and more willing to take pains in the exercising the said scholars. Of the seven forms in the school, the three lowest shall be under the direction of the usher.

His oath is very similar to that of the master, to whom he swears obedience.

ORDERS FOR THE SCHOLARS.

Scholars shall be obedient, shall use the Latin tongue (such as be able) in and about the school. Also they shall use in or near the school no weapon, as dagger, sword, staff, cudgel, or such like. They shall haunt no alehouse, play at no unlawful games.—For exercise on play-days they shall be *furnished with bows and arrows.*—They shall make their exit or entrance with a Greek or Latin sentence. Expulsion shall be the punishment of a breach of rule, and after expulsion no readmission into school.

Books to be read in different forms, see part i. ch. iv. p. 45.

A chest with three locks for the evidences, charters, &c. shall be kept in the school. One key for the master, and one for each steward. A table in vellum with the names of the governors and patrons to be hung up in the school. Prayers to be said from the book of Common Prayer, psalms, &c. morning and evening.

The statutes to be decided in case of dispute by the Archbishop, or in case, &c. by the Dean of York.

SUCCESSION OF

Masters of Hexham Grammar-School.

1666, Robert Leeds.
1678, Christopher Smith.
1696, William Bewick.
1698, Robert Cocking.
1701, John Ogle.
1702, Thomas Stackhouse. Author of various Theological Works.
1705, William Haswell.
1716, Nicholas Lowes.
1717, —— Rotheram.
1720, William Johnson.
1724, Alexander Stokoe.
1729, Thomas Bolton.
1735, Richard Stokoe.
1738, Joseph Railston. Afterwards rector of Knaresdale.

1741, Thomas Hudson. Perpetual curate of Blanchland.
1747, Abraham Brown. Perpetual curate of Whiteley.
Peter Rumney. Perpetual curate of Hexham. He died in 1771. A monument erected to his memory by the pious gratitude of his children, is extant in the church. See p. i. ch. vi. p. 98.
George Busby. Perpetual curate of Hexham. See p. i. chap. vi. p. 75.
1801, Thomas Scurr. Present master, and perpetual curate of Allendale and Thockrington. See p. i. ch. iv. p. 47. note 1.

THE CHURCH.

Herhamshire, 1823.

HEXHAM. Dedication—St. Andrew. Rev. John Gibson, M. A. perpetual curate. Thomas Richard Beaumont, Esq. and Diana his wife, patrons. The certified value of Hexham curacy with the chapelry of Whitley £ 13. 6*s*. 8*d*. In 1759, Sir Walter Calverley Blackett, Bart. gave £ 380 (or according to others £ 389) towards the augmentation of the living of Hexham. This generous donation was attended by another of £ 100 for the same end from Sir Edward Blackett, Bart. There is no correct list of the succession of curates with the dates of their induction.

The living was appropriated to Hexham priory.

THE LECTURESHIP

Was founded out of part of the legacy of Mr. Richard Fishborne, citizen and mercer, of London, but originally of Huntingdon. This gentleman by his last will and testament, dated March 30th, 1625, amongst a great many legacies for pious and charitable purposes, amounting to the sum of £ 11,000 and upwards, did give and bequeath to the wardens and commonalty of the mystery of mercers of the city of London £ 2,800 to purchase two or more parsonages, rectories, or church livings, anciently appropriated to some abbey, monastery, or religious house or houses, and now commonly called impropriations, in Lincolnshire, Yorkshire, or some northern county, where most want should be of the preaching the word of God, for the maintenance of preaching ministers in such places. And if they or any of them shall prove non-resident, or have any other benefice or church living with

cure of souls, they may be ejected, and others elected in their stead. Wallis, ii. p. 99. Ritschel, &c.

In 1628, the mercers' company purchased of Sir John Fenwick, Bart. a messuage and an orchard in Hexham, all the great tithes arising in the town, parish, or fields of Little Swinburn, in Kepwick, Errington, Bingfield, and Colwell. In 1631, they purchased the great tithes of Chollerton and Barwesford. They also purchased a moiety of the great tithes of Woodhorn, Widdrington, Two Steeds, North Seaton, Cresswell, Horton, Horton demesne, Hirst, Hutton, Ellington, Lynton, and Lynmouth, all in this county.

They afterwards took off from the lectureship £ 50 per annum, and applied it to the support of an alternate lectureship in the parish church of Chollerton, and the chapels of St. Oswald and Bingfield, belonging to the church of St. John Lee. Wallis, ii. 100.

The lectureship is in the gift of the Mercers' Company.

The following correct list of the lecturers of Hexham, has been most obligingly communicated from the best authority—the Company's Books at Mercer's Hall:—

1628,	Dec. 15th,	Rev. Benony Steere. †
1651,	Feb. 17th,	Rev. Thomas Tilham.
1656,	Feb. 18th,	Rev. Geo. Ritschel. See part i. p. 93.
1684,	June 18th,	Rev. Geo. Ritschel. Son of the above.
1717,	Nov. 1st,	Rev. Thos. Andrewes. See part i. p. 95.
1758,	Mar. 10th,	Rev. William Totton.
1766,	Feb. 26th,	Rev. Sloughter Clarke. Part i. p. 96.
1801,	March 5th,	Rev. Robert Clarke.

Hexhamshire or Whitley Chapel. Dedication—St. Helen. Rev. John Hewetson, perpetual curate. Rev. Richard Close, assistant curate. T. R. Beaumont and Diana his wife, patrons.

Allenheads and St. Peter's Chapel. Built by voluntary contribution, Sir William Blackett finding the timber, 1703. At that time the curate read prayers every morning at 6 o'clock, before the miners went to work. *Randal.* —Rev — Walton, perpetual curate. T. R. Beaumont, Esq. and Diana his wife, patrons.

Allendale. Rev. T. Scurr, master of Hexham Grammar-School, perpetual curate. T. R. Beaumont, Esq. and Diana his wife, patrons. Certified value £ 26. 6*s.* 8*d.* Repaired in 1670. Church very ancient and small.

Coldcleugh. Richard Harrison, clerk. T. R. Beaumont, Esq. and Diana his wife, patrons. Built in 1704. Salary at that time £ 80. *Randal.*

† This gentleman's name is placed by Mr. Randal in the list of curates. He was probably both curate and lecturer, as was the elder Ritschel.

All these churches are in Hexhamshire peculiar jurisdiction, and under the pastoral charge of the Archbishop of York.

CHARITIES.

A. D. 1634. *Mable Ord*, widow, gave the double-gilt chalice and paten, weighing thirty-two ounces; the communion table and green cloth, a pulpit cloth and cushion, and a mort cloth, all green. She left £ 100 to the poor. It is said she also gave £ 100 to the Free Grammar-School, and £ 100 to build a fountain, which was lost.

1637. *Mrs. Jane Lawson*, spinster, daughter of Edward Lawson, of Topcliffe, in Yorkshire, Gent. (but then of Hexham) desired her father upon her death-bed to give 40*s*. a year for ever unto forty poor widows in Hexham, which hath been ever since distributed yearly on Good Friday.

1668. *Madam Elizabeth Radcliffe*, widow of the Right Worshipful Sir Edward Radcliffe, of Dilston, Bart. and mother of the Right Honourable Francis, Earl of Derwentwater, gave £ 4 a year to the poor Roman Catholics in Hexham, to be distributed on St. Lucy's day, or thereabouts.

1673. *John Tyson*, yeoman, left £ 10 to the poor of Hexham parish; the interest to be divided among them at Christmas and Easter, yearly, for ever.

1675. *James Cresswell*, tanner, gave an acre of land, on Hexham Haugh, called *Reak's Acre*, the yearly rent thereof, 40*s*., to be distributed to the poor of Hexham town on the 3d of October, being his birth-day.

1677. *Robert Farbridge*, of Hackforth, Hexhamshire, gave £ 10 to the poor of the high and middle quarters of Hexhamshire; the interest to be distributed yearly at Whitley chapel on All-Saints' Day.

1679. *Madam Mary Fenwick*, daughter of Sir George Selby, of Newcastle, Knt., widow of Col. John Fenwick, of Hexham Abbey, who was slain at Marston Moor, July 2d, 1644, (see p. 90. note 5), gave £ 100 to the town, to bind poor children apprentices.

1680. *Mrs. Ursula Mountney*, of Stone-croft, widow, left by will, dated July 16th, an annuity of £ 3 a year to the poor of the parish of Hexham.

1681. *Thomas Craig*, skinner and glover, gave £ 20; the interest to be distributed in the church, on St. Thomas's Day, to poor widows and orphans residing in the parish of Hexham.

1684. *Robert Forster*, of the Upper Eshells, gave £10 to the poor of Hexhamshire; the interest to be distributed yearly at Easter.

Henry Simpson, of the Hole House, willed £10 to the poor of Hexhamshire; but dying before his will was executed, his heir, Thomas Wadeson, of Thimbleby Hill, Durham, gave £10 to the governors of Hexham Free-School.

1686. *Thomas Gibson*, cordwainer, bequeathed £20 to the poor, out of a certain close in Hexham Fields.

1690. *Anthony Farbridge*, of Newcastle, born at Hackforth, left £14 to the poor of the high and middle quarters of the shire; the interest to be distributed yearly on Good Friday, at Whitley Chapel.

1692. *John Coulson*, tanner, left £20 to the Free School, and £20 to the poor of Hexham town.

1693. *Margaret Broadly*, widow, left £10 to the friends of William Wilkinson, if they should come for it within seven years (which they did not) then to be let out for the use of the poor, and the interest distributed among them yearly, on the 11th of November.

1695. *Richard Walton*, of Peacock House, gave £3 towards finding a minister at Whitley Chapel; failing a minister, the interest to be distributed amongst the most needful people in the high quarter.

1702. *Henry Dixon*, of the Staples, gave £20 to the poor of the high, low, and middle quarters of the shire; the interest to be distributed yearly at Christmas.

Madam Ann Radcliffe, of Dilston, spinster, sister to the Right Hon. the Earl of Derwentwater, bequeathed £10 a year to the poor of Hexham parish; to be distributed on the 13th of June.

1707. *Mrs. Margaret Allgood*, widow of Lancelot Allgood, of Newcastle, Attorney at Law, bequeathed £100 to the poor of Hexham township; the interest to be distributed by the principal inhabitants with the advice of the minister, after evening service on Christmas-day.

1709. *Mrs. Mary Allgood*, spinster, daughter of Thomas Allgood, of Hexham, Gent. left £40 to the poor of Hexham town; the interest to be distributed.

1710. *Nicholas Ridley*, of Newcastle, Esq. and Alderman, gave £20 to the poor of Hexham town; the interest to be distributed yearly to the most aged and infirm, eight days before Christmas.

Mr. John Carr, bailiff of Hexham, bequeathed £100 to the Alms-house, and £10 to the Free School.

1712. *Mrs. Dorothy Allgood* left the interest of £40 to be distributed yearly among the poor of Hexham town.

Elizabeth Gibson gave the interest of £20 to be divided yearly among the poor of Hexham town. *Ritschel.* See also Wallis, ii. p. 100, &c.

1714. *George Gibson*, tanner, gave £30 to the poor of the township; to be distributed in portions of £3 half-yearly for five years after his death.

1715. *Joseph Bell*, tanner, gave £100 to the poor of this town; the interest to be distributed yearly on the 19th of March. All his other estates (failing lawful issue to his grandchildren) he bequeathed to pious and charitable uses.

Mr. David Johnson, mercer, left half an acre of land in the town fields, near *Maiden-cross*, to the poor of Hexham, in 1773. This half acre was let for 28*s.* a year, which sum was given to the poor, by the minister and churchwardens for the time being.

Thomas Howdon, tanner, bequeathed 20*s.* to be paid yearly out of the rent of a house in Fore Street, to 20 poor widows; which has been continued ever since by John Aynesley, of Hexham, Esq. and his executors.

Edward Smith, tanner, gave £60; the interest to be distributed yearly to the poor of Hexham by the governors of the Free Grammar-School.—*Quere, Has it been paid since the year* 1765?

John Forbes, merchant, bequeathed £100 to the poor of Hexham; the interest to be distributed yearly, for ever. His executors purchased the *Round Close*, 1 acre and 1 rood, which now (1780) lets at £3. 10*s.* a year. The money is distributed by the minister and churchwardens on St. John's Day.

Robert Andrewes, Esq. gave 50*s.* a year to the poor of this parish; and the Rev. Sloughter Clarke and his wife, daughter of R. Andrewes, Esq, since his death have given a grant of a rent-charge of 50*s.* out of a close of £6 a year, near the *Maiden Cross*, to Robert Salmon, Gent. and Edward Charlton, mercer, and their heirs, in trust, and upon condition that they shall truly pay the said sum of 50*s.* yearly to the minister of Hexham, by him to be distributed to the poor of the township.

Memorandum. At the division of the common, there was given by allotment for certain grounds belonging to the poor of Hexham, James Cresswell's close, in the Haugh, and David Johnson's close, in the town fields, in all 1 acre, 3 roods, and 8 perches. This ground was granted by lease to Henry Arthur, for a term of nineteen years, by the churchwardens, at the annual rent of one peppercorn for the first three years, and £1. 10*s.* during the remainder of the lease. The lease was entered to on Feb. 2d, 1757.

Extract from the Rev. G. Ritschel's will, June 14th, 1717.

Item, the sum of 40*s.* to the mercers' lecturer of Hexham, to be by him distributed to 40 poor widows of the town of Hexham, on the feast-day of St. Thomas. Item, the like sum of 40*s.* to the minister of Whitley chapel, failing whom, to the lecturer aforesaid, to be by him distributed to the poor of Hexhamshire and Slaley parish. See a memorial by the Rev. G. Ritschel, 1713, republished in 1780 with additions.

Lands and Revenues

OF THE

PRIORY OF HEXHAM,

With the names of the Donors,

According to an Inquisition taken at Newcastle upon Tyne, 25 Edw. I. July 7th, 1297. William de Halton then High Sheriff of Northumberland.

MANORS, VILLAGES, AND DEMESNES.

The manor and village of Anick, the villages of Sandhoe and Yarnzigg; (Thomas, Archbishop of York.) The villages of Dotland, Knitilhesell, and the two Grotingtons; (Thurstan.) Half the village of Bingfield; (Germund.) The manor and church of Warden; (Adam de Tyndale.) Also the manor of Little Heaton and Cald-strother with their appurtenances; (Alice de Bolam, James and Alice de Caus.) The manor of North Milburn; (Thomas de Devilston.) * The demesne and village of Whitfield; (William, King of Scots.) The hamlet of Carraw with its appurtenances; (Richard Cummin.) Half the manor of Echwike; (Robert de Delaval and Richolda his mother.) A manor in Benwell; (Hugh de Delaval.) A manor in East Matfen; (Thomas de Fenwick.) The manor of Cheeseburgh or Cheeseburn and Nesbet with all their demesnes, services, bondages, and other appurtenances; (John de Normanvil.) The manor of *Stelling* with its appurtenances; (Bernard de Baliol.) A third part of the village of Dalton; (Ralph de Gunnerton.) A lease of Staward Le Peel; (Edward, Duke of York.) Hamlet of Benmont, through their right divisions; (Gilbert de Humfranvil.)

* Lucie, the wife of Thomas, claimed a right to a third part of this manor. William de Tyndale, however, the heir of Thomas, confirmed the prior's claim, and paid the value of this third part to Lucy. See *Placita de Quo Warranto*, 21 Edw. I. Hodgson, vol. v. p. 195.

ADVOWSONS AND APPROPRIATIONS.

THE prebend of Salton, in the cathedral of York, which was the impropriation and advowson of Salton vicarage, anciently rated at 80 marks or £ 53. 13*s.* 4*d.* The church of Chollerton, with its chapels, Birtley, Chipchase, Gunnerton, and Swinburne; also Little Heton and Colwell with their appurtenances, and eight oxgangs of land in the village of Chollerton, of the endowment of that church, and 5 acres of land called Le Michael's Croft, lying on the north side of that church; (Odonel de Humfranville.) The church of Slaley and one plough-land of the endowment of that church; (Gilbert de Slealey.) A portion in the church of Stamfordham, viz. the corn-tithes of Matfen, East Nesbet, Ulkeston, Hawkwell, and Bitchfield; (Robert, Bishop of Durham.) The impropriation of the church of Aldston, † and of the churches of Renwick ‡ and Isell § in the county of Cumberland, and those of Ilkley ‖ and Edston * in the county of York. Chapels of Stonecroft, Haydon, and Langley.

LANDS.

Twenty-four acres in Hamburn and Newbiggin, and the sect of all new lands brought into tillage, by the service of 12*s.* per annum; 1 rod in Acome, 1 in Wall, 1 in Halyton, 1 in Kepwick, 1 in Catton, 1 in Nine Banks, and 1 in Rouley, for the building of a grange or tithe-barn; (Walter Grey, and Walter Gifford Archbishop of York) by the service of 2*s.* per annum each. All the lands of Byres, and 7 acres in Hayden; 4 acres of land and 6 acres of meadow in Settling-stones; 40 acres in Whinetley; 1 plough-gate in Allerwash; 1 toft and 7 acres in Birtley; the lands and pastures of Coleden through their right divisions; 2 tofts and 2 oxgangs of land in the village of Chester-Hope; 2 tofts and 30 acres in Barrasford; 1 plough-land in Newton in Coquetdale; 6 acres, 2 tofts, and 3½ acres in Little Bavington; 3 tofts, 2 oxgangs and 12 acres in Gunnerton; 1 acre in Chipchase; 1 acre in the field of West Swinburne; the land of Shilden, by the service of 23*s.* per annum; (Abbot of Newminster.) Carraw Moor; (William, King of Scots.) 1 plough-land in Resheel; 1 toft and 30 acres in Stone-croft; 6 tofts and 1 plough-land in Thirlwall; 1 plough-land in Aldston; 17 acres in Eachwick; 5 tofts 10 acres of land and 3 acres of meadow in Thornton; 8 acres in Benwell; 2 acres in Throckley; 3 plough-lands in

† Browne Willis, Cathed. vol. i. p. 315. Wallis, ii. 88.
‡ Browne Willis, Cathed. vol. i. p. 315. Wallis, ii. 88.
§ Placita in Cum. 20 Ed. I. Quo War. Rot. 66. de terris in Isell, &c.
‖ Willis, 188. Wallis, 88. * Willis, 22. Wallis, 88.

East Matfen; 1 toft and 2 oxgangs of land in Stannington; 1 toft and croft and 42½ acres of land in Whalton,† 1 toft and 2 plough-gates in Stamfordham; 1 toft and 2 acres of land in Newbiggin; 4 oxgangs of land in Dalton; 1 toft and 8 acres in Prudhoe.

MESSUAGES AND RENTS.

The entire street of Cockshaw, 24 messuages in Priestpopple, 14 in the Market-place, and 16 in Hencotes, all in the town of Hexham. A rent of 6 marks in Bingfield; two messuages in Settling-stones; a rent of 10*s.* in Whinetley; tithe-barns in Gunnerton and East Swinburne; 1 messuage in Chipchase; a rent of 40*s.* 4*d.* out of 8 messuages in Newcastle; and 43*s.* 2*d.* from 15 messuages in Corbridge;‡ a rent of 16*s.* 4*d.* in Whitfield; 8 messuages in Aldston; a rent of 13*s.* 4*d.* in the mill of Elvington; 8*s.* in Tecket; 8*s.* in Aldsheels; 13*s.* 8*d.* in Stockfield, (paying out of the same for the ward of the castle 7*s.* per annum.); another rent of 3*s.* in the same place; 16*s.* in Throckley; 6 messuages in East Matfen; a rent of 1*s.* 6*d.* in Stannington; 1 mark out of the mill at Brinkley; 8*s.* in Riplington; 40*s.* in Seaton; 5*s.* 6*d.* out of the mill at Dalton; a garden in East Swinburne; and corn mills in Hamburn and Newbiggin; Allerwash and the mills called Tyne Mills, with the mill race; the right of sect or 16th in all these mills.

RIGHT OF COMMON.

Common of pasture for 260 sheep in Hayden, for 100 cattle going out of Coleden, in Gunnerton Moor, as well when the hedges were up as when all was open; for 32 oxen and 240 sheep in Colwell; for 15 cattle, 60 sheep, and 2 horses, in Little Bavington; for 200 sheep in Slaley, and for 200 in Le Stele; common of pasture in Hethershalgh; common of pasture for 24 cattle, 24 beasts with their young, 24 swine, and 20 goats, in Thirlwall; the pasture of Priestdale; and a common of pasture for 40 ewes and their lambs in Whalton.

HOMAGES.

The homage of John de Swinburn and his heirs, and a rent of 1*s.* per annum for his capital messuage of Swinburn; (Hugh Baliol.) Of Nicholas of West Swinburn and the service of 3*s.* per annum for the chantry of the chapel of West Swinburne. Of John de Camhow for the land and tenements he held in Little

† Prior de Hexildish'm tenz dim' caruc' terre in *Walton* in elemosina' et n'll'm fecit inde servic'. Hodgson, vol. v. 215.

‡ Porcio Prioris de Hexteldesh'm in eadem. Hodgson, vol. v. 356.

Heaton and Cald-strother. Of Richard de Thirlwall, and a rent of 3*s.* per annum for the lands he held of them in Thirlwall. Of Adam de Whitley, and 4*s.* annually for the same. Of Thomas the son of Richard the son of Bricius de Thirlwall for his lands there. Also of John de Normanville for the lands of Stockfield and Apperley by the service of 13*s.* 8*d.* per annum. Of Robert de Rihil, and the service of 10*s.* annual rent and 3 writs annually at the prior's court against such as refuse to do suit and service. Of Matthew de Whitfield for the land and tenements of Whitfield; (The gift of William, King of Scots.) And, lastly, the homage of Robert de Throckley for the lands and tenements he held of them. Two fisheries, Dripentele and Fore, on the river Tyne.

RIGHTS AND PRIVILEGES.

The tithe of all things whether belonging to the Archbishop or to other persons within the liberty of Hextoldesham; *Soke* and *Soken;* the assize of bread and beer; that their servants should bear a virge on their making distresses, summonses, and attachments, and on correcting offences of the tenants in the prior's court; (Thomas, Archbishop of York.) The tithe of all animals within the liberty of Hexham; (Thurstan.) And, above all, the privilege of Sanctuary.

HOSPITAL.

They had an hospital for leprous persons. It was dedicated to St. Giles, † and stood on the site of the present elegant mansion, the *'Spital.* It was founded and endowed by the Archbishops of York. Its revenues amounted to £4 per annum, which with the priory was granted at the dissolution to Sir Reginald Carnaby. This hospital appears to have been divided by historians. There is at least no *certain* evidence of the existence of a second hospital, as asserted by Mr. Wallis, ii. 89.

On the above inquisition, which was held after the burning of the priory by the Scots, Edward I. granted them a charter confirming all their rights. Vide Dugdale's Monasticon, &c. The Black Book, or Priory Register, still preserved in the manor office, is the original authority from which these statements are derived. It was thoroughly gleaned for the *Monasticon,* which is here followed, as the original is unattainable. Browne Willis's Survey of the Cathedrals, vol. i. Tanner's Notitia, and Wallis, vol. ii.

† It is said that a wooden image of St. Giles was found among the lumber of the old house at the 'Spital, and that the servants, not knowing its value, made a "*yule clog*" of it; that is, made it the fuel of their Christmas fire. The relic of antiquity was saved, however, from the hands of the ignorant destroyers. Its preservation is of course popularly attributed to miracle.

have supplied the few additional facts contained in this paper. The original of the inquisition is preserved in Mr. Hodgson's invaluable volume, v. 52. as rehearsed in the charter, 27 Ed. I. No. 35. See also Wallis, ii. 79—89. Hutchinson, i. 92, 93. Mack. and Dent, ii. 314—320.

VILLAGES, HALLS, AND HOUSES,

IN HEXHAMSHIRE,

Shewing the Quarter in which they are situated, with the Names of the Proprietors and the Rental in 1663.

Places.	Quar.	Proprietors in 1663.	Rental. £.	s.	d.
Ardley,					
Ayden Shields or Aydon Hills,	*M.*	Sir Edward Ratcliffe	97	3	8
Bagraw,	*W.*	Sir Edward Ratcliffe			
Barker House,	*M.*	John Ord of B. H.	19	13	4
Blackhall,	*L.*	Mr. Tho. Sanderson	30	0	0
Blackhall Mill,	*L.*				
Beacon, Birks, Blossom Hill, Bracken Hill, Bush Butcher Bank.					
Chapel Houses, Clay Walls, Close Gate.					
Coastley cum membris, demesne and Mill, Westwood, Langupp, Hackford a part, and Braggerap, Bagraw,		Sir Edw. Ratcliffe	240	0	0
Cocker Letch,					
Cocker Shield,	*H.*	John Bartram	3	19	0
Cooks' House,	*M.*	John Thirlwall, Esq.	12	9	0
Crains Heugh, Cushett,					
Curry's Field,	*M.*				
Dalton Townhead and foot,					
Dotland Park,	*L.*	Mrs. Mary Fenwick	13	6	8
——— Town,		Mr. Wm. Rowland, of Dot.	29	0	0
——— Townhead,		Isabell Rowland	5	0	0
——— Foot,		Mr. Wm. Sandson, of Hely	5	0	0
Dotland, &c.		Tho. Humble, land at Hill	4	0	0
		Albany Wade	5	6	8
		Mr. T. Swinburne	3	0	0
		Mr. Errington, Townfoot	10	10	4
Delicate Hall, Duke's House.					

Places.	Quar.	Proprietors in 1663.	Rental. £.	s.	d.
Esd's Bush, or Bush House,	*H.*	G. Armstrong	3	0	0
Nether Eshells,	*M.*	Tho: Ogle	22	17	6
Over Eshells,	*M.*	Sir Wm. Fenwicke	18	2	4
Eden Rigs,					
Garishield,	*H.*	Sir Edward Ratcliffe	2	17	4
Gnitterhouse,	*M.*	Thomas Ogle			
Greenridge,	*W.*	Sir William Fenwick	40	0	0
Hexham, 4 Wards, with the lands and tithes,		E. of Newcastle	427	0	0
Hexham Demesne,		Mrs. Mary Fenwick			
The Intack, nr. Hexham,		Robert Oliver	7	0	0
Hackford,	*H.*	Robert Farbridge	11	9	10
Haddry Burn,	*H.*	Lady Forster	4	0	0
Harwood Sheels,	*H.*	P. Jefferson, J. Armstrong	7	8	0
Hill House,	*H.*	Matthew Dixon	5	10	1
Heslewell,	*H.*	George Simpson	5	12	2
The Hill,	*L.*	Ja. Dodd, Barb. Farbridge	5	0	0
Hole House,	*L.*	Henry Simpson	4	0	0
Hamburn Hall,	*M.*	Henry Johnson	7	6	8
Hayning, Holm's Mill, Nether Holm's Mill, Hallywell, Hathery House, Harleywell, Heigh, High Shiels, High Wood, Houtley, Juniper.					
Litterage,	*H.*	John Ord	6	11	6
Litsewood,	*H.*	John Swinburne	3	6	8
Langley,	*H.*	John & Eleanor Armstrong	9	8	8
Loaning House,	*H.*	John Hudson	2	16	8
Leases,	*L.*	James Carr's part	7	9	0
Leases,	*L.*	Jane Stokoe, for her part	9	9	0
Langhope, member of Coastley,		Sir Edward Ratcliffe			
Lamb Shiel, Linnel's Mill.					
Mire House,	*M.*	Peter Thirlwall			
Moller Steads,	*M.*	Pet. & John Thirlwall, Rob. Farbridge, Rob. Dixon, Ann & Eliz. Hutchinson	12	5	6
Moorhouse,	*M.*	Philip Jefferson	1	6	5
Mid Island Hill, Moorfields.					
Newhouse,	*H.*	Mary Armstrong	5	13	4
Newbiggin,	*L.*	John Thirlwall, Esq.	60	0	0
Nubbock, Nunbrough.					
Ordley (a large towne) sic in MS.	*L.*	William Yare	11	6	8
		John Armstrong	5	13	4
		William Hutchinson	2	16	8
		Matthew Ridley	2	16	8

Places.	Quar.	Proprietors in 1663.	Rental. £.	s.	d.
Over Eshells & Heighs,	*M.*	Sir William Fenwicke	18	2	4
Ovishall or Howshill,	*M.*	Mr. William Charleton	6	16	0
Ordley Nether,	*M.*	Mr. John Thirlwall	6	16	0
—— Over, with Cook-house,	*M.*	John Thirlwall, Esq.	12	9	0
Oakerlands, Oten Roads,					
Park House,	*H.*	William Armstrong	2	14	0
Paise,	*W.*	Ann Rowell, widow	11	0	0
Padpool, Parker's House, Pateral Field, Peacock House.					
Ridlamhope,	*H.*	Robert Bowman	7	0	0
Row Green,	*M.*	Matthew Dinning	7	8	0
Rowley Head, Red House, Renny's Burn, Rising Sun.					
Stottfolds,	*H.*	Richard Gibson	14	0	0
Stonehouse,	*H.*	Bartholomew Dixon	2	18	0
Stobley,	*H.*	Richard Dixon	6	1	4
Staples,	*M.*	Parsivill Dixon	2	17	6
Snape,	*W.*	John Tate for his land at S.	12	0	0
The Spittle,	*W.*	Mr. William Charleton	40	0	0
Summer Rods,	*W.*	Geo. Algood, Geo. Stokoe	6	13	4
Salmon Field, Shaws, Spittle Sheel, Steel, Stob-hole, Styles or Stills Land, Sunnyside.					
Turf-house,	*H.*	Sir Edward Radcliffe	2	17	4
West Burnhope,	*H.*	Robert Pearson	5	0	0
Whitehall,	*H.*	John Ord, Marg. Errington, Marg. Eggleston of W.	7	10	10
Wally Thorn, Watch Currock, West Boat, West Wood, Wester Meadows, Westfield Nook, Whiteley Chapel, Windy Hill, Winter House, Woodley Field.					
Yarridge,	*W.*	Mary Fenwick, Jas. Hasty	10	0	0

	£.	s.	d.
Rental of Hexham Township in 1663,	434	0	0
..... the High Quarter, . .	120	15	9
..... Low Quarter, . .	223	15	0
..... Middle Quarter, . .	216	1	11
..... West Quarter, . .	373	0	0
Total Rental of the Parish,	£ 1367	12	8

For great part of this paper, we are indebted to Mr. Hodgson's invaluable volume.

PLANTS

In the vicinity of Hexham, with their English names and habits.

TRIANDRIA MONOGYNIA.

Schœnus compressus,	Compressed bogrush,	Chollerford, &c.

TRIANDRIA DIGYNIA.

Aira caryophyllea,	Silver hair-grass,	Fields nr. Hex. Fell.
Arundo epigejos,	Wood-reed,	Near Warden Mill.

TETRANDRIA MONOGYNIA.

Scabiosa columbaria,	Small scabious,	Warden Hills.
Galium boreale,	Cross-leaved bed-straw,	North Tyne, near Warden Mill, &c.

TETRANDRIA TETRAGYNIA.

Potamogeton compressum,	Flat-stalked pond-weed,	Widehaugh, near Dilston.

PENTANDRIA MONOGYNIA.

Primula elatior,	Oxlip,	'Spital grounds.
Campanula glomerata,	Clustered bell-flower,	Chollerford.
Viola hirta,	Hairy violet,	Tyne Banks, Wylam.
Viola odorata,	Sweet violet,	On hedge banks.
Viola palustris,	Marsh violet,	East Common Wood.

PENTANDRIA DIGYNIA.

Gentiana Amarella,	Autumnal gentian,	Chollerford, &c.
Apium graveolens,	Smallage, wild celery,	West Dipton.

HEXANDRIA MONOGYNIA.

Galanthus nivalis,	Snowdrop,	Lambshield Banks.
Ornithogalum luteum,	Yellow star of Bethlehem,	Widehaugh Bank.
Convallaria majalis,	Lily of the Valley,	Warden Mill (only)

OCTANDRIA MONOGYNIA.

Epilobium angustifolium,	Rosebay, willow herb, French willow,	Shewingshields.
Vaccinium vitis-idæa,	Red whortle-berry, cowberry,	East Common Wood and West Dipton.

OCTANDRIA TETRAGYNIA.

Paris quadrifolia,	Herb paris,	Neighbouring woods.

DECANDRIA MONOGYNIA.

Andromeda polyfolia,	Wild rosemary,	Muckle Moss.
Arbutus uva-ursi,	Red-berried trailing arbutus,	South side of East Common Wood.
Pyrola minor,	Lesser winter green,	East Common Wood.

DECANDRIA DIGYNIA.

Saxifraga granulata,	White saxifrage,	Widehaugh Banks.
Dianthus deltoides,	Maiden pink,	Gunnerston Crags.

DECANDRIA PENTAGYNIA.

Sedum telephium,	Orpine, or live-long,	Banks of hedges.

ICOSANDRIA POLYGYNIA.

Rubus saxatilis,	Stone bramble,	West Dipton.
Potentilla aurea,	Golden cinquefoil,	Corbridge Mill.

POLYANDRIA MONOGYNIA.

Nymphæa lutea,	Yellow water lily,	Widehaugh, &c.
Nymphæa alba,	White water lily,	Bromley Lake.
Cistus helianthemum,	Common dwarf cistus,	Warden Mill, &c.

POLYANDRIA POLYGINIA.

Ranunculus lingua,	Great spear-wort,	Widehaugh.

DIDYNAMIA GYMNOSPERMIA.

Nepeta cataria,	Nep or cat-mint,	Tyne Green.
Verbena officinalis,	Common vervain,	Corbridge Mill.
Galeopsis versicolor,	Large-flowered hemp nettle, bee nettle,	Nunwick.
Stachys Arvensis,	Corn wound-wort,	Gardens and wastes.
Marrubium vulgare,	White horehound,	Island at the Bridge.

DIDYNAMIA ANGIOSPERMIA.

Melampyrum sylvaticum,	Wood cow-wheat,	Neighbouring woods.
Orobanche major,	Greater broom-rape,	East Com. Wood.

TETRADYNAMIA SILICULOSA.

Lepidium latifolium,	Broad-leaved pepperwort,	Hermitage.

TETRADYNAMIA SILIQUOSA.

Turritis glabra,	Smooth tower-mustard,	Nr. Anick Grange.
Turritis hirsuta,	Hairy tower-mustard,	Ditto.

MONADELPHIA DECANDRIA.

Geranium lucidum,	Shining crane's-bill,	Near Chollerford.
Geranium pusillum,	Small-flowered crane's-bill,	Lane near Anick Grange.
Geranium rotundifolium,	Round-leaved crane's-bill,	Ditto.
Geranium columbinum,	Long-stalked crane's-bill,	Ditto.